

Best

THE
ONLY
REMEDY,
J. Holt White
THAT CAN
CVRE A PEOPLE,
When all other Re-
medies faile.

By F. ROY.

Hos. 6.1.

*Come let vs returne to the Lord: for hee
hath torne vs, and he will heale vs.*

LONDON,

Printed for JAMES BOLER
at the signe of the Mari-
gold in *Pauls* Church-
yard. 1627.

THE
ONLY
REMEDY

THAT CAN
CURE ALL OTHER
DISEASES

W. R. O. V.

For the cure of all
diseases of the
lungs and
throat.

It is the only
remedy for
the cure of
all diseases
of the
lungs and
throat.



To my Countrie.

B Rethren, my heart
desire for this our
Israel, is, that it
may be saued : Saued tem-
porally, saued eternally.
And from the abundance
of this desire in my heart,
my mouth speaketh. True
it is, that I am not willing
to encrease the vnnecessary
burtben of words, vnder
which the world groweth;

A 4. yet

yet therefore necessarie
words may not be retained.
And as I said in the for-
mer, so may I not say yet
in this latter, Is there not
a cause? Is there not yet a
cause to take more physick,
as long as there are yet
more diseases? Neverthe-
lesse, these are thrifty ad-
ditions, both in measure &
manner. That is added
which seemeth to bee neces-
sary; and where things are
already done, men are di-
rected to fetch new health
out of old Medicines. But
indeed a Medicine should
not be accounted old as our
Fashion

Fashionists terme oldnesse,
as long as he is healthy it to
be gotten out of it. In bo-
dily sicknesse, a man will
not loathe a Medicine that
can cure him, because hee
knowes it; much lesse will
hee avoid it to bee thoroughly
recovered by it, because in
part thereby hee hath bene
already recovered. And
least of all should any man
thinke, that the reading of
a Receipt without the ta-
king of it, is able to cure
him. This were to use it
for a Charme, and not for
a Medicine. For the fashi-
on of men now adajes, is in-
dined

15 these

these kindes most conrea-
nable, and most lamentably
to their owne losse : For
they reade things profita-
ble, only for pleasure; and
so being content with a va-
nishing shadow; they wil-
lingly lose a solid and sub-
stantiall good. The plea-
sure of newnesse, or some
handsome shape, wherein
wholsome matter doth ap-
peare, is the temptation of
their reading. But this is
the very folly of children,
wholoue to play with gail-
ded Pills, because they are
gilded, but will not take
them as Pills, or meanes of
health.

health. Surely, I wish that
these men who professe
to hate oldnesse, would
hate this fashion; for it is
an old one, euen as old, as
the captivity of Israel.
Thou art vnto them as
a very louely Song of
one that hath a pleasant
voyce, and can play well
on an Instrument; for
they heare thy words,
but they doe them not.
But though this wanton-
nesse may fall out in health,
yet it ill becomes sicknesse.
Wherefore let men consi-
der whether they haue any
griefe, or not; and if they
haue,

Ezek. 33.
32

haue, let them leaue their
playing with physicke, and
fall to taking of it. Espe-
cially physicke, which is so
confirmed by prooffe, that
of all those that haue taken
it soundly, none did ever
perish.

on an instrument, for
they heare thy words,
but they doe them not.
But though this reason
will not follow in death,
yet it is become heinous.
The more the more thou
wilt stand, yett thou shalt
not be hurt; and if thou
dancst

Sun
Pan
Sirs
ned
this
man
dne



THE ONLY REMEDIE.



AFTER a terrible
Tempest, a dark
and discomfort-
table Storme,
wherein neither

Sunne, nor Starres appeared,
Paul stood forth, and said,
Sirs, you should haue heark-
ned to me, and so haue saued
this harme and losse. After
many darke and discomfort-

B

table

1. The
neglect of
premoniti-
ons makes
vs to fall
into iudge-
ments.

Act. 27.

table Stormes, I may likewise say, you should haue har-
 ned to the Word of God
 spoken by the seruants of
 God, and then no doubt
 much losse and harme had
 been saued. There hath been
 Counsell heretofore giuen,
 to make vse of old Chastise-
 ments by Repentance, that so
 the neede of New might be
 saued. I will instance in one
 particular application of this
 Counsell, for the preuenting
 of the New Pestilence by
 making vse of the Old, a yeer
 or two before the New came.
 And that I may be sure to
 make a right relation of it, I
 will here insert the wordes
 wherein it was deliuered. *The*
punishment which I spake of, is
the Pestilence which almost de-
uoured

Oyle of
 Scorp.
 Sect. 2.

noured our chiefeſt Citie, and
with the Sickenes of the Head,
the Body of this Land was alſo
diſtempered. I doubt not but
ſome that have forgotten it,
will bee almoſt angry to haue it
remembred; but it were better
to haue a profitable remem-
brance of the ſame Plague, than
to haue a reuengefull remem-
brance by another. It is the for-
getfulneſſe of Gods old Cha-
ſtiſements that makes vs ſo
ſoone to haue need of new ones,
&c. If this Counſell had bin
followed, I verily beleeue,
the Old might haue bene
a preſeruatiue againſt the
New, and God hauing attain-
ed his End by the former,
hee would haue ſaued the lar-
ter. And if we conſider how
it was ſtaied, wee may well

B 2 thinke,

thinke, that the same Repen-
tance and Humiliation may
preuent a Plague, which can
stop it when it is come. But
this is the miserie, that
though nothing in the world
is more weighty than the
word of God, and those ad-
monitions which are raised
from that word, yet there is
nothing in the world more
lightly esteemed, by sensual,
carnall and foolish mankind.
Yea the folly of mankinde,
which sets her owne colours
on the wisdom of God,
makes such monitions to
look like folly: and so *Lot*
telling his sonnes in law of
the iudgement of God ready
to light on Sodom for her
sinnes, seemed vnto them as
one that mocked. Yet it is
most

Gen. 19. 14

most true, that the word of
God is Fire, and Sinners are
but Stubble: and as a man of
Stubble should feare the
breath of a Furnace, so and
much more should a Sinner
feare the word of G O D S
mouth when it pronounceth
iudgements against him; For
our God is a consuming Fire:
But because this feare is too
farre from vs, therefore Iudg-
ment laies hold on vs, yea
Iudgement vpon Iudgement;
that so the Lessons may bee
beaten into vs by feeling,
which we will not learne by
hearing: Because we are like
the deafe Fishes, that moue
not for any voyce, but onely
leape when they are in the
net of G O D S Iudgements,
therefore Gods wrath is not
turned

turned away, but his hand is stretched out still.

But though the counsell of God, hath bene heretofore neglected, and wee haue bin too carelesse of warnings, to our losse and harme; yet euen by these losses let vs learne to be more carefull hereafter. By the chastisements of Gods wrath that are past, let vs learne to flie from the vengeance to come. So shall a light arise to vs in the midst of darknesse, yea the darknesse it selfe shall become to vs a meanes of light, while by chastisements wee learne that which freeth vs from chastisements. So shall the words and warnings of God sent by his Messengers, be turned to our health and

safety

safetie, whereas being despised they adde more to our finnes, and so to our punishments. For where Gods word doth not quicken, there it doth kill, being still either a quickening word, or a killing letter. And as fire, that which it doth not purifie by melting, it doth commonly consume by burning; so the word of God, whom it doth not cleanse by melting in Repentance, it doth lay hold on to fret and consume vnto ruine and destruction.

2. But if we hearken to the warnings of God, besides the benefite of present safetie, God will continue to giue vs such warnings, and so continue our safetie. For such is the great goodnesse of God,

Gods
great
goodnesse
is to bee
observed,
which commonly
sends warnings
before iudgements.

towards them to whom this goodnes is precious, that he is slow to anger, and his anger goes on slowly to punishment; and commonly betwene the wrath and the punishment, there are certaine forewarnings, that so the wrath may be stayed, and the punishment preuented. How often would hee haue gathered Israel vnder his wings, as a Henne gathereth her chickens? *The Lord God of their Fathers sent to them by his messengers, rising up betimes and sending them, because hee had compassion on his people.* Neither hath he compassion on that people only, but in this point of goodnesse, God who is a God of the Iewes, is a God of the Gentiles

2 Chron.
36.15.

Gentiles also. To the Nini-
uites a Prophet was sent to
giue them notice of a destruc-
tion approaching toward
them. And *Nebuchadnezzar*
being yet a man, was fore-
told of his being a beast, that
hee might breake off his sins
by righteousnesse, and his
iniquities by mercy. Neither
hath he left these parts of the
world, without testimonies
of his goodnesse; for euen
the ends of the earth haue
seene the saluation of God.
Surely the men of this Nati-
on haue Prophets of their
owne, that haue spoken to
them, in the word of the
Lord, and from thence haue
both piped forth the mercies
of God, and mourned forth
his iudgements. And if wee

enig

B. 5

looke

looke vp to former Ages,
 and beleue the Records
 which wee reade of those
 times, we may reade of Gil-
 das, that forewarned the Brit-
 tons of their destruction by
 the Saxons. And I haue here-
 tofore remembered that Re-
 cord which speaketh of a
 man of God, that named the
 finnes of the Saxons, or Eng-
 lish, for which they should be
 punished. And if we looke
 abroad, euen before this
 great desolation of Germa-
 ny, wee may finde a premo-
 nition giuen to that Nation.
 The noble and learned Ca-
 merarius in his Histori-
 call Meditations, hath a chapter
 vnder this title, Of Drunken-
 nesse and whores that haue come
 thereby. This chapter be-
 gins

Hunting-
 don. lib. 4.
 in oyle of
 Scolp.
 pag. 73.

Lib. 9.
 cap. 14.

gins with the loathsome story of a Gentleman neere Norimberg, who at his marriage, caused a prize of Drunkenesse to bee played. For hee propounded a reward, for him that could best deserve that Woe, which is denounced against them that are mighty to drinke wine. And these wages of iniquity were wonne by one that dranke the sixth part of a Pipe of wine. Hereupon hee inferreth, *Such detestable, and drunken trikes are not to bee tolerated in a well-gouerned State or Kingdome, much lesse among those that are called Christians: and it is greatly to bee feared, they will draw downe sudden destruction upon Germany.*

Esa. 5. 22.

Behold

Behold their sinne pointed out to them, and a iudgement attending at the heeles of their sinne. And O that they had known the things which belong to their peace, & that their sinne had not beene so rooted in the people, that the people it selfe must be rooted vp, to pull vp that sin by the rootes. For so stands the case, when the people & the sinne are so knit together that the one will not part from the other. Though Israel had sinned, yet Iudah should not haue transgressed. Though the ignorance of Poperie might haue fostered such a sin; for, *they that are drunke, are drunke in the night*; yet the light of the Gospell should haue shamed it out of sight.

1 Theff. 5. 7

Rom. 13.

13.

light : for they that walke in the day, should walk decently; not as fooles, but wisely. And as no man that doth euill commeth to the light, so no man that commeth to the light should do euill, because the light discovereth and reproveth his euill : And how can the Light look vpon this euill, but it must needes reprove it : An euill to which the Gospell of Light is most contrarie, as the increasing of light is to the diminishing of light; as the lifting up of a man into the station of Saints and Angels, is to the debasing of a man below the state of brutish beasts. A state wherein a man is neyther good for God, for the Common-wealth, for his family, for

for his soule, for this world;
 but only for hell. But if there
 bee yet anie of those beasts,
 that after the Lion hath roa-
 red in the Thunder of warre,
 are not yet affraid to conti-
 nue in this sinne, I pray God
 to awake them by his spirit,
 which only openeth the eare
 to heare, what God speaketh
 to the Churches, in the Lan-
 guage of his Chastisements.
 And being awaked, I pray
 that they may take this sinne
 for which this great Tem-
 pest is ypon them, and cast it
 into the Sea: For then the
 Storme may cease, and the
 Guilt of sinne, with the sin
 it selfe, may be buried in the
 Sea. For God retaineth not his
 Anger for ever, because he re-
 lighteth in Mercy. Hee will
 turne

Micah 7.
 18.

turne againe, and haue compassion on them: Hee will subdue their Iniquities, and cast all their finnes into the Depths of the Sea.

And now to shut vp this point of Gods mercifull Dispensation; in forewarning men of Euils to come; It is so manifest, that they who scarce acknowledge the cause, yet confesse the effect. The great Achitophell of these latter times, that makes little oddes betweene God and Nature, Intelligences & Angels; Soothsayers and Saints, yet hee acknowledgeth, that by Saints as well as by Soothsayers, such warnings are giuen. And when you heare him speake, imagine you heard the Diuell confes-

Discourse
vpon T.
Liuy, lib. 1.
cap. 56.

Iudge-
ments pe-
remptori-
ly fore-
told, yet
doe not
still pe-
remptori-
ly binde.

confessing Christ. His words
are these: *I know not whence
it commeth, but it is eident-
ly seene, both in ancient and
moderne stories, that there ne-
uer commeth destruction, deso-
lation, or any other grieuous
Harne, vpon a City or Coun-
trie, but there are () holy Per-
sonages to whom it is reuealed
long before.*

3. But if it bee replied,
That forewarnings of iudg-
ments if they bee true, they
are of little vse, because they
are sure to come to passe, and
so a man gains but the longer
knowledge of his Miserie, by
knowing it before it come.
To this I might answer, That
a wise Man doth thereby ra-
ther increale his Fortitude,
than his Sorrow: yea by the
increase

increase of inward strength,
hee diminisheth his sorrow.
For the soule being strongly
resolved before hand to suf-
fer what will certainly come,
shee putteth on patience, and
patience putteth off sorrow.
But I say rather, that those
fore-warnings which are
sent by God, though see-
ming to shut vp a Nation
round about with a wall of
Brasse, yet haue they general-
ly a secret Doore & Issue for
those that are shut vp. With
how many prophecies were
the Iewes hedged in, and by
how many Prophets? yet e-
uen at the last cast, when the
sword was whetting, and rea-
die to strike, a Doore was o-
pened to them : *Amend your*
wayes, and your doings, and o-
bey

IerEm. 26.

13.

*by the voyce of the Lord your
 God, and the Lord will repent
 him of the euill, that hee hath
 pronounced against you. What
 could bee more peremptorie
 than the prophesie of Ionah
 against the Nininites: A day
 was prefixed, which stood
 before them and seemed to
 inclose them, that they
 should neuer goe beyond it.
 Yet their faith had espyed
 this doore of Mercy, as it
 were by a little Crany; who
 can tell, if God will turne and
 repent, and turne away from
 his fierce anger that wee perish
 not? Behold a strange Faith,
 that so much beleeued in
 Gods mercy, that it seemed
 to doubt of his truth. Nay,
 far bee that from so excellent
 a Faith. They beleeued both
 the*

Ionah 3. 9.

the Truth and Mercy of
God; for they so much be-
leeued and hoped in his Mer-
cy to penitent sinners, that
they beleeued that the same
Mercy had left some secret
way of Truth by which it
might passe vnto them, and
they goe forth vnto it. And
in this point their faith see-
med to exceed the faith of
the Prophet: For the Pro-
phet thought his owne ho-
nour would be lost, if so pe-
remptorie a sentence were
not peremptorily perfor-
med: But these men beleeued
it stood well with the ho-
nour of God, that a peremp-
tory sentence vpon penitence
might be dissolued. And in-
deede, theirs was true faith,
and his thought was but an
error.

Ier. 18.7.

errour. For the word of God, whose Truth is a true ground of Faith, is the very foundation of that which they beleueed: *At what instant, I shall speake of a Nation, and concerning a Kingdome, to plucke vp and to pull downe, and to destroy it: if that Nation against whom I haue pronounced, turne from their Euill, I will repent of the euill that I thought to doe vnto them.*

Thus we see in the denunciation of Gods Iudgements, there is an implied Reseruati-
 on, and this Reseruati-
 on is the Doore at which the Ni-
 neuites, and other beleeu-
 ing penitents may finde a way to
 escape. Yea, the peremptori-
 nesse of the sentence which
 seemeth to hedge vs in, may be

be the very meanes, to bring
vs to the way of escaping.
For the peremptorinesse of
a sentence, strikes the sen-
tence strongly, as it were a
spurre into the sides of resty,
and dull flesh and bloud, and
stirs vp mankinde hardly to
labour for that Issue, which
seemes so hard and almost
impossible to be found. And
indeede this finding, God v-
sually proposeth as the scope
of his warning. He tells vs
of Iudgements comming,
that wee may finde the way
to auoid them. If he meant
to destroy, his readiest way
were not to forewarne. It
was *Saul's* case, when he was
neere to the period of Ruine,
The Lord answered him not,
neither by dreames, nor by u-
rim

1. Sam. 28
6.

Luke 19.42

rim, nor by Prophets. Let vs therefore account premonitions to bee Summons vnto Iudgement, but yet by a silent and implied Reseruation, offering vs Mercie: And betweene the time of denunciation and full performance, let vs thinke that offer continued to vs. For the Time of warning is commonly a time of Truce betweene God and Man, and a time of Respite between Wrath and Punishment. Therefore is it called The day of a person, or people, euen a day of Grace, wherein iudgement is suspended, and may bee preuented. And if in this their day, those things are not hid from their eies, which may make their peace with God, the peace of
 God

vs God will preferue them, from the Iudgements of God. Wherefore let vs not thinke that euery forewarning is a binding; for a prediction ordinarily bindeth no farther than mens impenitence bindeth it. For in it selfe, a premonition is an offer of loosing, as well as a sentence of binding. There is a gate of Mercy in it, and man hath a Key wherewith to open it. Yea the Iudge himselfe, who seemes to inclose vs in prison; calls vpon vs to make vse of it, and by the hardnesse and difficultie of escaping, stirs and spurs vs vp to an earnest seeking of the meanes of our Freedom.

4. If any man aske what is the Key, by which this gate is

Spirituell
helpes are
the true
helpes, to
set vs at li-
berty from
Iudge-
ments.

1. Sam, 10.
27.

is opened; he may plainly see it in the places alledged: In euery one of them it is Repenring, and Turning from euill waies. But flesh and bloud replies in the language of *Belial*; For as the men of *Belial* said of the King whom God had annointed, Shall this man saue vs? So flesh and bloud saith of the meanes which God hath sanctified, Shal such an ayerie and inuifible thing saue vs? Yet most true it is that inuifible things must saue vs, or wee cannot bee saued. Spirituall things are inuifible, and spirituall things must saue vs. And no wonder, for spirituall things worke our eternal saluation: and if they can worke the greater, why should they not bee

be able to worke out the les-
ser saluation? When a que-
stion is made concerning the
great Saluation, *Men and*
Brethren, what shall we doe to
be saved? The first word of
the Answer, is, *Repent.* And
why should not the same an-
swer serue for a lesser salua-
tion? Againe, if wee looke
vpon the way wherein wee
came to be bound, wee shall
finde a spirituall way, to bee
our onely way to loosing. If
wee looke to heauen, we shall
finde it is God that bindes vs
there; and God is a spirit.
Now, according to the rea-
son of CHRIST himselte, if
God be a Spirit, it is a spiritu-
all meanes that can only bee
powerfull with a spirit. And
if wee looke below, we shall
C finde

Act. 2. 37.
38.

Ioh. 4. 24.

finde it is sin that prouoketh God to binde man; and sinne is a spirituall disease, euen a deprauation of the Image of God in the soule and spirit of Man, or a fruit of it. Now it is plaine, that a spirituall remedy can only cure a spirituall disease. The soule will not bee fed by the food of the body, neither by bodily physicke will it bee cured; Wherefore in regard of God who is offended, and in regard of thy sinne that hath offended him, behold the word of God, turning thee from carnall, and visible, to spirituall, and inuisible Remedies: *Will the Lord be pleased with thousands of Rams, or with ten thousands of Riuer of Oyle? Shall I giue my first-borne*

Micah. 6.7

borne for my transgression, the
fruite of my body for the sinne
of my soule? Hee hath shewed
thee O man, what is good; and
what doth the Lord require
of thee, but to doe iustly, and to
loue mercy, and to humble thy
selfe in walking with thy God?
Neither hath God herein
giuen meere words, but his
deeds haue beene as good as
his words. The Scripture is
full of examples, that this
meanes which the world
thinkes to be weaknesse, hath
been strong vnto manifold
saluations and deliuerances.
Yea the deliuerances haue in
some sort borne the resem-
blance and proportion of the
meanes. A piece of a deliue-
rance, hath followed a piece
of repentance: and such was

C 2

that

2 Chron.

12.7.12.

14.

1 King, 21.

29.

2 Chron.

15.8.15.

that of *Rehoboam*, whose heart was not perfect with the Lord; and a temporary deliuerance, a temporary repentance, and such was that of *Ahab*; and a full deliuerance a sound and full repentance, and such was that vnder *Asa*.

For spirituall helps are the true helps, yea, they are the helps of the temporall.

5. Wherefore I said to the foolish, Deale nor foolishly, and speake not with a stiffe necke: Say not, *Asbur* shall saue vs, and wee will flie into Egypt. Naturall helps are like the Egyptians, who are weake for that very reason for which thou thinkest them strong, and the inuisible meanes are strong for that very reason for which thou thinkest them weake. And herein let God himselfe bee iudge

iudge betweene vs : *The Egyptians are men, and not God, and their horses flesh, and not spirit.* Wherefore behold the issue; *when the Lord shall stretch out his hand, both hee that helpeth shall fall, and hee that is holpen shall fall downe, and they all shall faile together.* Men and horses are things visible, God and spirits are things inuisible, and therefore doe visible men faile to helpe, because they are not equall in power, to the inuisible God: and therefore shall horses faile, because they are not equall to spirituall and inuisible strength. Wherefore henceforth doe thou especially choose those helps which are spirituall and inuisible, because they are

Isa. 31. 3.

2 King. 6.
16. 17.

strongest; and belceue more strength to bee in the weaknesse of God; (which therefore only seemes weaknesse, because the strength of it is not perceiued by the fleshly eye) than in the strength of man. And if thou seest not the spirituall things to bee strongest, doe not blame them for weaknesse, but thy selfe for blindnesse; and pray to God to open thy eyes, for then shalt thou see a most mighty power in them; and that when spirituall helpes are on our side, *There are more with vs, than there are with them* that haue earthly and visibible helpes. Wherefore henceforth farre be from vs, the trust and rest in naturall things, which is the common

and

Ier. 17. 5.

and first refuge of flesh and blood when it is pressed with troubles. And let those thoughts & words be loathsome to vs, which ordinarily issue from this fleshly blindness and error. One thinkes, that Armies can subdue all enemies, and another that Parliaments can cure all politicke diseases; a third (and I wish it had not beene spoken before the late pestilence in my hearing) that the new Riuer had washed away the plague for euer from the City. But I thinke, I need not to tell them that they are deceaued. And no wonder; for all outward helpe, are but the body of helpe, but spirituall helpe are the soule of helpe; and as the body

C 4

with-

Act 37.
o.

without the soule is dead, so all bodily helpes, without spirituall helpe, are without life and power. Wherefore wee must striue by putting our selues into a right spirituall estate, to get the fauour of the Highest spirit, that he may breathe life into these dead helpes; and then they shall haue life and strength as well as the dead bones, when he said, *Come from the foure windes, O breath, and breathe upon these slaine that they may liue.* This is the true order, to come by the spirituall helpes, to the vse of the temporall, to begin with God and to end with man. In this case wee must proceed *Descendendo*, not *Ascendendo*; wee must get helpe first from the

the Creator, and then wee
may descend to the vse of
the Creature, but wee must
not begin to seeke helpe of
the Creature, and then thinke
wee may be either confident
or carelesse of the helpe of
the Creator. It is the maine
wisdom, and successe of the
Creature, to goe with the
Creator. He that goes with-
out him, goes without
strength, and he that goes a-
gainst him, runnes against
the rocke of Omnipotence,
and is sure to make most hor-
rible shipwracke. Wherefore
*Moses saith wisely, If thy pre-
sence goe not with mee, carry
vs not up hence.* There is no
going nor stirring, if God
goe not with vs: But if God
bee with vs, who shall bee

Exo. 33. 15.

Rom. 8.

C 5 against

against vs? If God be with vs, we may be saued without Meanes, for God is able to saue being alone. He can also raise vp meanes where are none, and hee can blesse the Meanes where are some, and he can make the Meanes of our destruction to become the meanes of our preservation. The last seemeth most difficult, yet doth hee often doe it. The Syrians had brought a most deadly famine vpon Samaria, so that the same bowels were fed by that which receiued life from them: And by the same Syrians Samaria was so deliuered from the famine, and stored with plenty, *that a Measure of fine floure was sold for a shekell.* The same Egyptian

2 King. 6. 7

Egyptians which kept Israel
in a most cruell bondage,
were made to bee the men
that should bee vrgent vpon
Israel to haste away out of
bondage, yea, they suffered
them not to goe empty, but
spoyled themselues, to en-
rich those whom they had
spoyled. Euen Death it selfe,
which the Diuell intended
to haue made a Gate to eter-
nall destruction; the out-
stretched arme of God hath
made a gate to eternall salua-
tion. So that *a voyce is heard
from heauen saying, Write,
Blessed are they that dye in the
Lord.* Now if God be so ab-
solute a Lord of all things,
that of contraries he can pro-
duce contraries, we may see
that hee hath taken all trust
from

Exod. 12.
33. &c.

Rev. 14. 13

from the creature, and reserved it to himselfe; and that the power which is in the Creature, being giuen it by him, can at his pleasure be taken away from it, and a contrary power put into it. Theeefore our eyes are to be fixed on God, and to looke vp first to him, to see whether he will suffer the Creature to retainethe power of Helpe, which hee hath giuen it; yea and when helps faile, to see whether hee will raise vp helps, yea farther, whether he will helpe without helps, and yet farthest of all, whether he will turne our hindrances and punishments into helps. And thus depending on God, and laying the foundation of our hope & help, in
the

the name of the Lord, we may
safely and comfortably vse
the meanes which hee giueth
vs. And if hee giue meanes,
with a blessing put vnto
them, they may be of abso-
lute necessitie, when they
haue receiued such blessing
and power from him. Many
points of this doctrine are to
bee found in the voyage of
Paul. Naturall helpes can do
nothing without God; so the
Mariners could not saue
Pauls company: for they are
lost in regard of Naturall
helpes, whom God of his
meere grace bestoweth vpon
Paul. Yea naturall helpes, be-
ing opposed against spiritu-
all, are ready helpes to de-
struction; so the Master and
owner of the ship, being be-
leued

Act. 27.

leeued against *Paul*, become the meanes of the ships destruction. Naturall helpes, if they bee not stayed and held by spirituall helpes, will then runne away from vs, when we haue most need of them: so the Mariners would haue run away, when they might haue stood most in steed, if *Paul* had not stayed them. Spirituall helpes, are they that saue vs when naturall helpes doe faile vs; so the loue of God to *Paul* saued both him and his companions, when they were destitute of the helpe of man. And lastly, when spirituall helpe and blessing is giuen to the meanes, then the meanes can saue vs, yea then the meanes are so necessarie, that
with-

without them we cannot bee
saued. So when God is plea-
sed to giue successe to the
seruice and helpe of the Ma-
riners, then they are vsefull
to bring the ship where the
passengers may bee saued;
Yea they are then so necessa-
rie, that without the Mari-
ners, they cannot bee saued.
Thus wee see that spirituall
helpes, are the strong hel-
pers, and outward helps are
themselues holpen by them.
Spirituell helps are the founda-
tion, and temporall helps
are a building vpon that
foundation. Wherfore if we
will be wise builders, first let
vs bee sure to make the founda-
tion strong, and then may
we hopefully reare vp the
walls. Let vs by penitence
draw

draw neere vnto God our
 Rocke, and being spirituall,
 fetch strength and helpe
 from the Almighty Spirit.
 Then may wee say and not
 till then, The Lord is my
 strength and my shield, my
 heart trusted in him, and I am
 helped. Yea he is a Sunne as
 well as a shield; and when
 this Sunne returnes, then
 there comes a spring vpon a
 Nation.

Psal. 28. 7.
Psal. 34. 11

Sure and
 sound Re-
 pentance
 is a sure &
 sound
 helpe.

A first
 part of it,
 is the sight
 and ac-
 knowledg-
 ment of
 sinne.

6. Being thus put vpon
 spirituall helpes, and parti-
 cularly vpon Repentance, as
 vpon that which reconcileth
 to vs the strong and All suf-
 ficient helper, let vs giue all
 diligence to make this re-
 pentance sure vnto vs.. And
 sure it is made to vs, by ma-
 king it our owne: and it is
 made

made our owne, when wee
our selues doe practise it. For
then repentance only can
heale vs, when by particular
applying of it to our owne
soules, we make it our repen-
tance. And as it should bee a
sure repentance, so should it
bee a full repentance; For
then is it most sure in it selfe
to heale vs, when it is most
entire and perfect. And so be-
ing sure in it selfe, and sure
to vs, I hope we may be sure
to bee saued. Now to come
to this fulnesse of repen-
tance, let vs view the parts of
it, yea let vs view some Ac-
cessions, and necessary im-
prouements of it, yea let vs
see the Crowne and consum-
mation of it. And let vs not
only see, but doe, that wee
may

Oyle of
Scorp.
pag. 219.

may bee blessed in the Deede
of it.

The parts of it, I haue
heretofore shewd : They
are a Sight and Acknowledg-
ment of Sin, a Detestation
of Sin, and, a Turning from
Sinne to the contrary Righ-
teousnes. And first the Sight
and Acknowledgement of
our sinne is absolutely neces-
sary. It is necessary in respect
of God, and in regard of
our selues. In respect of God
it is necessary; for thereby
we giue the glory that is due
to the Iustice of God: When
we see our sins and acknow-
ledge them, we confesse that
God is iust in his punish-
ments, and that he hath right-
ly afflicted vs. *We haue sinned*
(saith Daniel) *and haue done*
wickedly.

Dan. 9. 5. 7.
14.

wickedly, and haue rebelled, e-
uen by departing from thy pre-
cepts and iudgements. And
therupon he inferres, O Lord,
righteousnesse belongeth to
thee, but to vs, Confusion of
Faces, as at this day. And a
little after; Therefore bath
the Lord watched vpon the E-
uill, and brought it vpon vs:
for the Lord our God is Righte-
ous in all the workes that hee
doth; for wee obeyed not his
voyce. Thus from the Ac-
knowledgement of sinne, ari-
seth Glorie to Gods Iustice
in punishing Sinnes; and this
Glorie hee expecteth before
the Sinner be dismissed. Hee
will haue an acceptation of
his punishments, as of things
iustly due vnto vs: and it is
an excellent degree toward
Mercie,

Luk. 23.

40.

Exa 9. 13.

Mercie, to say with the penitent Thiefe on the Crosse, *We are righteously here, and receive the reward of our deedes.* Yea with that holy Man, *Thou, O God, hast punished vs beneath our Iniquities.* But if this be the fruite which God expecteth of his punishments for sinne, that his Iustice should be so farre approued, that the punishments should bee accepted, how contrary an effect doe men commonly returne to God, who in stead of acceptation returne nothing but murmuring and repining. They employ their thoughts most on the stones that are cast at them, and they bound their imaginations with the euills that presse them. And they are

so

so farre from this right fruite
and vse of them, that they
neither see them as punish-
ments for sinne, neither doe
they see the Iustice of God in
sending these punishments,
yea they doe not see God at
all in them; but (which is
most lamentable, and feare-
ful, because it is the very cha-
racter of the wicked ones)

Psal. 10. 4.

God is not in all their thoughts.

But while thus wee looke
downeward to Effects, with-
out looking vp to Causes,
we look on our punishments,
rather like beasts than men.

And whatsoever toile wee
take about the Effects, if wee
doe not remoue the Causes,
it is but losse of labour. But
how can we remoue the Cau-
ses, when we doe not see
them?

them? Sinne is that which
moues Gods Iustice to pu-
nish vs; and God will haue
his Iustice approued and ac-
cepted in the punishment of
Sinne, before he will remoue
those punishments. And if
it be our owne sinne, and the
Iustice of God, that lay these
euils vpon vs, I wonder what
good thou dost toward the
cure of these euils, by biting
the stone that by these is
throwne at thee. For if thou
shouldst bite it to powder, as
long as the Iustice of God
remains vnappeased, because
thy Sin remaines vnacknow-
ledged, the great God of
Iustice, who in Mercie can
turne stones into children of
Abraham, in Iustice can turn
any sonnes of *Adam* into
stones

stones to batter thee. Yea I will tell thee farther, that as long as thou standest off from God, and doest not take notice of him, and much more while thou standest out against God, and only snarlest at his punishments, he wil defend euen his punishments against thee. The punishments of God, while they are in Gods businesse, and till they haue done their errand, are the seruants of God, & God will mainetainethem in that seruice, vntill it bee done. Therefore whatsoeuer become of *Nebucadnezzar* when his worke is done, yet in doing of Gods worke, God himselfe doth call him, *My seruant Nebucadnezzar.* And for this very reason, when

*Ier. 25. 9. &
27. 6. & 43
10.*

2. SAM. 10.

when God bids *Shimei* to curse *Dauid*, *Dauid* durst not to meddle with him ; for he knew, he that set him on worke was to be feared, and could not be resisted ; but as long as God pleased to employ *Shimei*, *Dauid* thought it fitter to submit himselfe vnto God, and so to appease him, than to fly into the face of his chastisement, before he was appeased. When a Father corrects his sonne for a fault, if the sonne in stead of confessing and amending his fault, and thereby acknowledging the iustnesse of his correction, doe nothing else but fly vpon the Rod, and teare it in pieces, doth not this increase his fault, and so increase his punishment ? Wherefore

Wherefore lift vp thy head,
and looke on thy Chastise-
ments, like a man, and not like
an vnreasonable creature.
Come down by the Causes,
to cure the Effects, hauing in
the Effects beheld the Cau-
ses. When thou seest the
Rod, see withall who hath
appointed it. It is God that
sendeth it: *For is there any E-*
uill (of punishment) and the
Lord hath not done it? And
why are the Euills of punish-
ment laid vpon vs, but be-
cause of our sinnes: *we waite*
for light, but behold obscurity;
for brightnesse, but we walke
in darkenesse, &c. The Cause
is annexed: *For our Trans-*
gressions are multiplied before
thee, and our sinnes testifie a-
gainst vs. So to take the right
D course,

Amos 3. 6

Isa. 59. 9.

verse 12.

course, wee must begin with the first Cause, and take notice thereof; and that is our Sinne. Therefore it followes, *Our Transgressions are with us, and as for our Iniquities we know them.* Wee must know our sinnes, and by acknowledgement of our sinnes, giue glorie to Gods Iustice in the punishing of our sinnes. And when by this Confession Gods righteous iudgements are approued and accepted, this is a right step, and a good degree of Repentance, toward the abolition both of sinnes and punishments.

Another reason of seeing and confessing our sinnes, is in regard of our selues. For how shall wee come to loath and forsake those sins, which we

we doe not know & acknow-
ledge? And if wee doe not
come to forsake them, wee
can neuer come to bee cured
of them, and the euills that
attend them. Therefore *Sal-*
omon, maketh his Cure of
finnes, to begin in Confessi-
on of sinnes; and so he goeth
on to forsaking, and so to the
finding of Mercie. And sure-
ly, if we did clearly see them,
they would appeare most
loathsome to vs, & we should
plainely finde, that the sight
of sinne is the way to the de-
restation of sinne. But sinne
being a spirituall defect, or
spot, it must bee spiritually
discerned. And for lacke of
this eie, it comes to passe, that
sinne doth not appeare out of
measure sinfull. For if a clear

Pro. 28. 13.

D 2 spiritual

spirituall eie, did see the spots of sinne in the glasse of Gods Law, it would appeare as blacke as an Æthiop, and as loathsome as Leprosie: Yea, the righteousnesse that hath but a tainte of it, would shew like filthy cloutes, and the soule would hate euen a garment spotted with the flesh. But because wee are darkenesse, therefore all colours are like to vs; for darknesse takes away the difference, euen of contraries. Therefore Laodicca, when one of her miseries is *blinde-nesse*, she thinkes herself rich and to haue need of nothing, though indeede she be miserable, and poore, and naked; and what is the reason? because being blinde *she knowes* it

Reuel. 3. 17.

it not. Therefore her way to finde her owne misery, that so she may be cured of it, is to beg of Christ Iesus that eye-salve, with which her eyes being anoynted, she may see. And when she seeth, she cannot but see her nakednes, and seeing it, she cannot but loathe it, and loathing it desire to bee clothed with the grace and righteousness of God in Christ Iesus.

7. But of the true sight of sinne, I haue elsewhere more fully spoken, and likewise of the detestation of sinne. Yet this I adde, That if we cannot detest sinne *à priori*, by looking it in the face, and seeing the vgly and hideous shape of it, yet let vs detest it, *à posteriori*, by seeing, yea by feeling

Cyl. of
Sc. 226.
A second
part of
Repentance: De-
testation
of sinne.

Leuit. 26.
Deut. 28.

feeling the miserable effects and consequences of it. All the torments of a distracted soule, the racke of the conscience, the terrours of hell in the minde; All the diseases of the body, feuers, pestilences, and rottennesse of the bones; All the fearefull stormes that light on the things of this life, lightning and tempest, cold and fire, wracke of estates by Sea or Land, they are sonie small resemblances of sinne; the euill of doing, being a little (though not at full) represented in the euills of suffering. If then there be such a loathing and detestation of such euills being suffered, know, that the euills are more loathsome for which they are

are suffered : for God doth not goe beyond justice in the punishment of mankinde, yea, he is yet farre short of it. For after all these euils, attending sinne here on earth, the Lord shall come in flaming fire, taking vengeance on them that know not God, and obey not the Gospell of our Lord Iesus Christ, who shall bee punished with everlasting destruction. Wherefore as deepe as the loathing and hatred of all paines and torments, both on earth, and in hell, doth enter into thy heart, so deepe let the detestation of sin enter; yea a little farther, as an euill cause deserues some more hatred, than that euill which is made by it. And indeed thou must take notice, that

2 Thess. 1. 8.

D 4.

this

this detestation must goe deepe with thee, euen to the bottome of thy heart; for it being the needle which makes way for conuersion from sinne, that conuersion will not come, but where this detestation hath gone before. And here should I come to speake of the true expressions of this hatred of sinne, in selfe-reuenge, by fasting and other exercises of humiliation: but of these also I haue already spoken; only in some other place, I may haue occasion to speake of the excellent vse, and power of fasting, being ioyned to the substantiall parts of repentance.

A third
part of Re-
pentance:

8. And now come wee to the turning from sinne vnto the

the contrary righteousnesse :
and I would to God we were
indeed come home vnto it.
For this is the maine worke
of repentance, that sets the
soule, yea all things in ioynt
again, and makes a full a-
greement between God and
vs ; for sinne hauing separa-
ted vs, the wall of this separa-
tion being drawne downe,
there is entercourse between
God and vs. The Image of
God in vs lookes cheereful-
ly vpon God, whose Image
it is, and God lookes cheer-
fully on this Image, because
it is his. Likenesse breeds
loue, and on the loue of God
attend all blessings, and the
remouing of all curses. And
indeed why should wee not
leauē sinne ? what is there in

Turning
from sinne
vnto the
contrary
Righte-
ousnesse.

it, or with it, that we should not leaue it and loathe it: Surely if wee looke neerely and cleerely vpon sinne, wee shall see all the reason that may bee, to cast it from vs, and vtterly to abhorre it. Among others, let vs consider the deformity of it (mentioned before) the vanity of it, and the miserie of it. The deformity of it should especially bee looked on, as that whereby God is offended; and the offence of God should chiefly bee regarded. Surely sinne is an ill-fauoured thing: and it cannot bee otherwise; for it is contrary to the most absolute purenesse, beauty, and glorie of the Deity; it crosseth the will of God, the Rule of righteousness

ousnesse; it crosseth and opposeth God who is light, because it is darknesse; it is a blot and spot vpon the Image of God; and it cannot but bee a thing odious and hatefull to God, to see his Image and superscription blotted & defaced; it turnes men into a generation of Vipers, it makes them rauening Wolues, it makes them like the Horse and Mule which haue no vnderstanding. Yea, it makes them worse than the beasts that perish: For the Oxe knoweth his owner, and the Asse his Masters cribbe; but Man by sinne casts off his owner and Master, euen the high Lord and Master of the whole Creation, because the sole and whole Creator
of

Esay 1.3.

of it. And what doe we now, to saue this sinne from death and destruction, which makes vs fit for nothing, but the wrath of God, & the plagues that attend it? And if we behold the vanity of sinne, that may make vs weary of it, and willing to forsake it. For the maine cause of keeping our sinnes, are certaine pleasures with which the diuell hath bayted them; and wee so loue this bayte, that wee take downe the hooke with it, and by taking it, we are taken. And indeed if we could see sinne stripped of this pleasure, that is, the hooke without the baite, wee should both feare and hate it. And of this men haue some sight, in the end of pleasures, and

and in the day of sicknesse,
and death. But looke vpon
them now in the very time
of thy health, if thou canst
but bring thy flesh a little on
leepe, while thy soule is wa-
king. For if thy flesh would
be quiet, while thy soule is
in this contemplation, thou
mightest answer, out of thy
owne knowledge, vnto this
question of the holy Ghost,
what fruite haue yee of those
things whereof yee are now a-
shamed? Take all the plea-
sures that are past, & squeeze
them with all thy might, and
see what drop of fruite thou
canst wring of them. They
are past and gone, and there
remaines no one iot of them,
but they are perished with
the vsing. And as these haue
dealt

Rom. 6. 21.

Coloss. 2. 22.

dealt with thee that are past,
 so shall they serue thee that
 are to come. There is no-
 thing left of the former, nei-
 ther shall there be of the lat-
 ter, but they shall be all swal-
 lowed vp of one emptinesse
 and nothing. But in stead of
 the pleasure of sinne which
 is vanished, thou maist haue
 a sting of sinne that will not
 easily vanish, and this meere
 naturall reason hath told vs.

Boeth:

*Habet omnis hoc voluptas,
 Stimulis agit fruentes
 Apiumque par volantum,
 Vbi grata mella fudit,
 Fugit; & nimis tenaci,
 Ferit icla corda morsu.*

And if the pleasure of sinne
 vanisheth, and the sting re-
 maineth

maineth, how much better is the labour of righteousness, whose labour vanisheth, but the comfort and reward of righteousness for euer abideth. But if nothing else, yet let the miseries of sinnes, which are so many blowes of an offended God, beate vs from sinne. When wee see it attended with Plague, Famine and Sword, with Sickness, Death, and Hell, with vnsuccessfulness in Armies & Nauies, with terrours within, and without, at home, and abroad, yea, with all the euills of soule, body and estate; then let vs hate it, if not for it selfe, yet for the fearefull consequences, and followers of it. Yea let vs hasten from it, as *Lot* was hastened

ned out of *Sodom*; for to hasten out of sinne, is to make haste from fire and brimstone, and from all the torments, that may be inflicted by an omnipotent wrath.

To leaue
sinne
thoroughly,
we must
roote vp
sinfulness.

9. But if we meane thoroughly to leaue sinne, wee must leaue sinfulness; wee must not plucke off the branches, but plucke vp the rootes of it. Wee must not heale sinne downeward, but vpward; we must goe to the bottome of it, and begin to purge and heale it at the bottome, and so come forward to make it whole at the top. If wee pull vp the roote of it, the branches will die, but if we do but breake off the branches of it, the root will bud againe; and bring forth both branches
and

and fruit. The tree of knowledge of good and euill that brought-in lust to be the law of our hearts, which is a contrariety to the law of God; must bee pulled vp by the rootes. And why should it not? For when this is done, a man is in no worse case by it, than *Adam* was in his perfection, euen when hee was happy, and before his vnhappinesse. Yea, thou shalt hereby free thy selfe from a most miserable bondage; and so let thy libertie, as well as the excellencie of this estate, moue thee. Thou art now a slaue to thy lust, euen an Egyptians bond-slaue; if it bid thee goe, thou must goe, if it bid thee come, thou must come; and wouldst thou not rather

rather choose to be free from
 so blinde and base, and impe-
 rious a master, to serue the
 highest, and most glorious
 Creator, euen the true and
 liuing God. True it is, that
 sinfulness is rooted some-
 what strongly in thy nature,
 but there is a mighty power
 that is able to roote it out, e-
 uen the same power that first
 created Nature, and that can
 raise the dead, yea which rai-
 sed Iesus Christ. This migh-
 ty power and outstretched
 Arme, is that which helpeth
 soules in their passage from
 Egypt, and giues them safe
 conduct into the glorious li-
 berty of the sonnes of God.
 Wherefore feare not to in-
 counter the power of sinne,
 and to cast off the yoke of it;
 for

Eph. I. 19.
 20.

for thou hast a mightier power to make good thy freedom, euen a power against which *Pharaoh* & his hostes, the diuell, sinne, and the gates of hell shall not bee able to preuaile. *The Lord in his mercy leades forth the people whom hee hath redeemed, and guideth them in his strength vnto his holy habitation.*

1 Iob. 4. 4.

Exo. 15. 13.

When sin is put off, rightcousnesse must be put on.
Mat. 3. 10.

10. Neither must we onely put off sinne, but wee must put on rightcousnesse. There are certaine fruits, which are worthy or sutable to amendment of life, and these must bee brought forth. For when the Axe of Gods iudgements is laid to the rootes of the Trees, none but the tree that beares good fruite, shall escape hewing downe and casting

sting into the fire. But the
 righteousnesse of outward
 workes, is neither true nor
 lasting, without a seed and
 nature of Righteousnesse.
 Therefore to make the fruite
 truly and continually good,
 the tree must be made good.
 For the good tree only bea-
 reth good fruit, and ceaseth
 not to beare it. Wherefore
 as the roote of sinfulnessse
 must be pulled vp, so a roote
 of Righteousnesse must bee
 planted. As the old man must
 be put off, the new man must
 be put on. This New man is
 borne of the spirit, as the old
 man is borne of the flesh. *For
 that which is borne of the flesh,
 is flesh, and that which is borne
 of the spirit is spirit.* And if
 that which is borne of the
 spirit

Eph. 4. 22.

23.

Iob. 3. 6.

spirit be in vs, then haue wee
in vs a roote of Righteous-
nesse. *For the fruite of the spi-
rit is in all goodnesse, and
righteousnesse, and truth.* This
is the roote of the tree plan-
ted by the riuer side, that
bringeth forth his fruite in
his season: his leafe also shall
not wither, but whatsoeuer he
doth shall prosper. This is the
seed that falls into good
ground, yea it makes the
ground good into which it
falls, so that it bringeth forth
heerbs meet for them by whom
it is dressed, and receiueth
blessing from God. And in-
deed no wonder if it receiue
blessing from God, and turn
away the curses of God, for
when the hart of man is thus
made good ground, fruitfull
earth,

Eph. 5.6.

Psal. 1.3.

Heb. 6.7.

Pron. 27.

19.

2 Cor. 6. 17.

Deut. 28.

12. 13.

earth, and a good tree by the vertue of Gods spirit; the heart of Man is according to the Heart of God; And from this harmonie & agreement, issue all blessings and blessednesse. There is friendship betweene God and man, when face answereth to face, the face of mans soule, to the face of God, to whose Image it was first created, and after the fall it must bee renewed. Then will God delight to dwell among vs, hee will walke with vs, hee will bee a Father to vs, and wee shall bee his sonnes and daughters, saith the Lord Almighty. The Lord shall open to thee his good treasure, the beauen to giue thee raine vnto thy land in his season, and to blesse all the worke

*of thine hand: And thou shalt
lend unto many Nations; and
shalt not borrow: And the
Lord shall make thee the head,
and not the taile, and thou
shalt bee aboue only, and not
beneath, if that thou hearken
to the Commandements of the
Lord thy God, to obserue and
doe them. Infinite is the blef-
sednesse, and infinite are the
blessings which follow this
new creature and Image of
God: And places of Scrip-
ture are almost endlesse that
expresse them. Briefly and
for a summe, Godlinesse is pro-
fitable vnto all things, hauing
promise of the life that now is,
and of that which is to come.
Now what shall I inferre
hereupon? yea, let God him-
selfe make the inference, by
his*

1 Tim. 4. 8.

2 Cor. 7. 1.

Gal. 6. 16.

The
Crown of
repenta-
nce is a
Covenant
with God.

his blessed Apostle : *Having therefore these promises, dearly beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. Let vs put on the New Creature, and walke by that rule: for as many as walke by that rule, peace shall be upon them; Peace betweene God and vs, peace betweene vs and our owne soules, and peace betweene vs and the Creatures.*

10. Having thus put on the glorious and blessed Image of God, in our repentance from dead workes, and the body of sinne, let vs crown and consummate this happy worke with a Covenant. For thus did the ancient Conuerts;

Conuerts; they bound vp
their Repentance in a Coue-
nant, that entering into a Co-
uenant with God; God
might enter into a Couenant
with them, and so the knot
of Happinesse & Loue might
bee knit and made sure be-
twene God and Man. The
heart of man is very deceit-
full and backsliding, and it is
not enough to put it into the
way of agreement with
God, but being there, it must
be bound by strong resoluti-
ons, yea those resolutions
haue beene bound with an
oath. And thus our will
binding it selfe to the will of
God, by a settled resolution,
and vow, it continues the
closer and more vnseparable,
since as soone as temptation

E

com-

commeth, it dasheth it selfe
in pieces against the Rocke
of this Couenant. The heart
being as it were hardned and
steeled with Resolution, is in
vaine assaulted, and the Bil-
low of temptation flying a-
gainst it, *non frangit, sed fran-*
gitur, the Billow is broken,
but the house or the heart
falls not, because it is become
rocky being firmly built on
the Rocke Christ Iesus. Yea
Sathan seeing the soule set-
tled and resolved to resist
him, flies away, and remoues
his engines to places and
persons of lesse resistance.
But on the other side, God
seeing the heart bent, and
resolved, and bound, to a
constant service of God, hee
meetes it with a constant
loue,

loue, and the kisse of perfect
peace is betweene them. I
might bring forth diuers ex-
amples of Couenants. There
was a Couenant vnder Mo-
ses, vnder Ioshua, vnder Iosiah,
vnder Ezra, but I especially
propose the Couenant of
Asa, because it was the pat-
terne of a perfect Couenant,
and a happy successe. And
because I with the later, I
propose the former. This
Couenant is thus described.
There came a Prophet and
spake vnto Asa, and all Iu-
dah and Benjamin: Hee told
them of the miseries of those
which were without the true
God, a teaching Priest, and
without law: That forsaking
God, they were forsaken of
God. And in those times there

Deut. 20.

12.

Iosh. 24.

Ezra. 10.

2 King. 23.

3.

2 Chron. 15

E 2

was

was no peace to him that went out, nor to him that came in, but great vexations were upon all the Inhabitants of the Countries : And Nation was destroyed of Nation, and Citie of Citie, for God did vexe them with all aduersitie. On the other side, The Lord is with them, while they bee with him, and if they seeke him, hee will bee found of them. Yea being vexed for their sinnes, when in their trouble, they did turne vnto the Lord God of Israel, and sought him, hee was found of them. Thereupon the Prophet inferreth, Bee yee strong therefore, and let not your hands bee weake, for your worke shall be rewarded. And Asa indeed grew strong; for the Scripture saith, Heeooke
courage

courage and put away the abominable Idols out of Iudah and Benjamin; he renewed the Altar of the Lord, and offered a great sacrifice to God: And to binde vp this new obedience, and to make it sure by setting a seale to it; They entred into a Conenant to seeke the Lord God of their fathers, with all their heart, and with all their soule. This Conenant they binde with a high penalty; yea, they binde it farther with an oath. Neither was this oath taken with a grudging, and repining heart, (such as too many of our hearts be, that are affraid to bee too farre engaged in the seruice of God, though it be to our owne preservation) but knowing that God

loueth a cheerefull giuer;
 They sware vnto the Lord
 with a loude voice, and with
 shouting, and with Trumpets,
 and with Cornets. And when
 they had sworne, they were
 not sorry they had done a
 good deed, (which kinde of
 repentance to bee repented
 of, is too common among
 vs,) But Israel, yea, all Israel
 reioyced at the oath: and be-
 hold the reason; For they had
 sworne with all their heart,
 and sought him with their
 whole desire. And now be-
 hold the happy successe;
 God was found of them, and be-
 gaue them rest round about.
 Behold here a path, that
 leades to rest. And the men
 are named, that haue already
 trauailed in this path, and by

it
 it

I Cor. 10.
11.

it came vnto rest. And wherefore doth the Scripture so punctually trace out this path? but that ages to come might learne by this example, in the same path to come to the same rest. The same seeking the Lord with the whole heart, and binding it with a Couenant, and binding the Couenant with an Oath, or solemne Vow, are things which may bee done, and being done, they are followed with rest. What remaines to bee said, but that rest stands before vs, and the way to rest is also open to vs, and the Spirit encourageth vs by these examples, and saith; This is the way, walke in it, and ye shall finde rest to your soules. If it seem

Ils

E 4

hea-

heauy to vs, it is because we doe not seeke God with all our heart, and our whole desire: for wee see that they who seeke the Lord with their whole heart and desire, reioyce at the Couenant, yea at an oath vpon the Couenant, at a Bond vpon a Bond. For they thinke that all Bonds are little enough to binde the heart to him, whom all the heart doth seeke and desire. If a woman doe affect a man with all her heart to make him her Husband, surely she will account it a very ioyfull thing to bee bound to him by a Iolemn Matrimoniall vow. For it is nothing else but to binde the heart to him aboue all, whom the heart doth affect aboue all.

all. It is a pleasure to bee bound to that which wee loue. Wherefore if we loue God, we will take a pleasure to be bound to him, yea wee will not only cry with the Spouse, Draw me, but binde mee to thee, with cords of loue, and I will runne after thee. Neither is it any new thing to binde our hearts to God by a Couenant, for it is but a repeating of the same Couenant which wee made in our Baptisme: And it bindeth vs already, if wee doe not renounce our Baptisme, and so our Christianity. Yea, the same Couenant wee renew and repeate in the Lords Supper. For the whole work of Grace working in the Church Militant, is compre-

Cant. 1.4.

E 5 hended

*Ier. 31. 31**Heb. 8. 10.**Luk. 22. 20*

headed and bound vp in a
 Couenant, which wee reade
 to bee thus summed vp in the
 Scripture. God forgiueth
 our sinnes, and writeth his
 Lawes in our hearts by his
 Spirite, and so hee becomes
 our God, to direct, protect,
 and blesse vs, and we become
 his people, to serue, loue, and
 obey him. This Couenant
 wee enter into in Baptisme,
 vndertaking then to bee led
 by the Spirit of Regenera-
 tion, and not by the Flesh,
 the World and the Diuell.
 Now the Lords Supper is a
 seconding of this Couenant:
 Therefore saith our Sauour,
 This Cup is the New Testa-
 ment, or Couenant (for so
 the words are enterchanged,
Heb. 8. 8. & 9. 20. & 12. 24.)

headed

in

in my blood. And indeede
because by the fraitie of the
flesh, whose reliques remaine
after Regeneration, though
the Reigne be abolished, wee
often goe aside from the
Rule of the Spirit, (wee goe
aside, I say, as a ship goes aside
and fals off from the rule of
the Needle or Compasse,
though the Compasse be not
cast ouer-boord, neither fall
out of the ship) therefore this
Sacrament is appointed to
bring vs againe into the path
of the New Covenant, the
guilt of those frailties and er-
rours being washed away by
the blood of Christ, and the
spot by the spirit of Christ.
Which spirit of Christ also
refresheth and reuniteth the
Law of God written in our
hearts.

hearts, and strengthens vs to
 a more perfect walking and
 abiding in this Law. So the
 Iudgements of God doe but
 call vs to the same Couenant
 to which the Sacraments
 binde vs : but indeede they
 call vs to a more reall perfor-
 mance of that Couenant,
 which having yndertaken in
 the Sacraments, yet we haue
 failed to performe. For this
 Cause, saith S^r. Paul, many are
 weake and sickly among you,
 & many sleepe. And the Lord
 by his Prophet, Therefore I
 will bring upon them all the
 words of this Couenant, which
 I commanded them to doe, and
 they did it not. And if hee,
 That despised Moses Law, died
 without mercy, of how much
 sorer punishment suppose yee
 shall

1. Cor. II,
 30.

Ier. II, 8.

Heb. 10. 28.

shall he be thought worthy, who
hath troden under foote the
sonne of God, and hath counted
the blood of the Couenant,
wherewith hee was sanctified,
an unholý thing? And thus
while iudgements come vp-
on vs for the breach and con-
tempt of our Couenant with
God, the same iudgements
call vs to a Cure by the con-
trary, that is, by renewing
our Couenant againe, and
stedfast keeping it. For if 1. Cor. 11. 31
we would thus iudge our-
selues, wee should not bee
iudged of the Lord. Behold,
here is life and death set be-
fore vs, and there are exam-
ples of both. The breach of
the Couenant is iudged and
auenged with destruction:
An example of that breach
and

Ier. 34. 10.
11. 17. 18.

and iudgement, are Iudah & Ierusalem, who besides their many breaches, after many renewings, brake one, euen a little before their Babylo- nish Captiuitie. The making of a Couenant with the whole Heart, is followed with Rest and Prosperitie: and an example of that is *Asa* with all Iudah and Benia- min. What shall I say? Choose life that ye may liue! Euery ones heart, I thinke, should say so to it selfe. And the speech of another should be prevented or stopped, as *Elisba* put to silence the chil- dren of the Prophets. *I know it, hold you your peace.* But then I say as *Iacob* to his sonnes: *Why doe ye looke one upon another? I haue heard a voice* there

Gen. 12. 1.

there is Corne in Egypt, get yee
 downe thither, and buy for vs
 from thence, that wee may liue
 and not dye. Why stand yee
 still gazing on Gods chastise-
 ments which yee see vpon
 your selues and others, and
 doe not goe about to cure
 them? Our Ioseph, euen
 Iesus that deliuers vs from
 the wrath to come, whose
 coate was dipped in his own
 blood, euen the coate of his
 Humanitie, wherein the Diuine
 nature was apparelled like a
 Man, yea like a Seruant; He
 euen hee hath provided the
 food of eternal life, to which
 all temporall blessings are
 annexed by promise. For
 those who in this Egypt, this
 sinfull land, or world of sin,
 doe goe downe to the Vallie
 of

Phil. 2. 6. 7
 8.

of Teares, in a full and hearty repentance ; what remaines, but that with a full and whole repentance, wee purchase these temporall and eternall blessings, that wee may not die but liue ?

Profitable
and necessary
Affo-
ciates of
Repen-
tance.

I I This full and consummate Repentance should be followed with Inuocation, or we may rather say, it doth follow it. For Inuocation and Prayer is indeede the naturall Issue of true Repentance. For sinne being put away by Repentance, which stood as a Cloude betweene God and the soule, and did hide the Face of God from the Eyes of the soule, now the light of Gods countenance shineth on the soule, and the comfortable beames of

of his fauour doe refresh her:
God doth meete the soule
with a fauourable aspect,
from which, gathering cou-
rage and comfort, shee dares
speake vnto him, and say, *A*
broken and a contrite heart,
O God, thou wilt not despise:
Doe good in thy good pleasure
unto Sion, build thou the walls
of Ierusalem. When the soule
feeles the weight of sinne a-
bared, and lightned by Re-
pentance, hope of pardon
increaseth, and from hope in-
creasing ariseth confidence,
& then from this confidence
springeth vp prayer. Againe,
when the bodie of sinne is
diminished and brought low
by Repentance, then the new
man flourisheth and prospe-
reth. The flesh and the spirit
are

Psal. 51. 1 & 2

are like two scales, whereof one being depressed, the other mounts vp; and now the flesh being put down by Repentance, the spirit riseth vp and growes strong; and the spirit being strong, vttereth strong cries and grones that cannot bee expressed. Shee speaks to God in the very language of Heauen, which flesh and blood vnderstands not; but he knowes the meaning of the spirit, who gaue the spirit vnto man. There is an Abba, Father, which no man knowes but he that hath it, and he that hath it cannot expresse it: it is like the earning of a Lambe, whereby she owneth her Damme; by which she owneth her, but knowes not her selfe where-
by

by she owne her. There is a
secret earning and owning of
God for a Father, put into
the soule of a sonne of God,
by the Spirit which new-be-
getteth him, and thereby he
calls God Father, and yet not
he, but the very seed and spi-
rit of his Father in him. And
when this call ascends vp vn-
to God, it moueth his bow-
els of compassion: So that
if a mother could forget her
childe, yet God cannot for-
get his sonne. It is it selfe a
forcible motiue to bring
down blessings, and it makes
way for other preuailing pe-
titions; and therefore Christ
doth set this word of *Father*,
as an head on his absolute
praier, that by it the petitions
following may pierce like an
arrow

Esa 49.18

Heb. 10. 22.

arrow, and enter into the
 presence and acception of
 the Almighty. *Wherefore ha-*
ving our hearts sprinkled from
an euill Conscience, and our bo-
dies washed with pure water,
let vs draw neere with a true
heart in full assurance of faith.
 Hauing repented let vs aske
 mercy and forgiuenesse, and
 that remission of punish-
 ments which followes the
 remission of guilt. Yea, if
 our hearts bee hard, and can-
 not repent as we desire, let vs
 aske the grace and spirit of
 Repentance. For on the one
 side it is condemned in the
 Iewes, that they pray not for
 Repentance in their punish-
 ments for sinne. So saith ho-
 ly Daniel: *All this euill is come*
upon vs, yet made wee not our

Dan. 9. 13.
14.

Prayer

Prayer before the Lord our God, that we might turne from our iniquities, and understand thy Truth: Therefore hath the Lord watched upon the euill, and brought it upon vs. And on the other side, it is said, All things that yee shall aske in Praier, beleeuing, ye shall receiue. Yea, God will giue the Holy Ghost to them that aske him. Pray then for the Spirit of Compunction and Repentance, of him that hath promised to giue it, and pray for the Compunction and Repentance, when thou hast the spirit, making this the burden of thy Psalm, Turn vs againe O Lord of Hosts. And not onely so, but adde hereunto, Cause thy face to shine, and wee shall bee saved: that

Mat. 21.22

Luke 11.13

Psalm 30.

that is, pray for Repentance, and hauing repented, pray for the fauour of God, and the Saluation or Deliuerance which attend it. And indeed so inseparable is Deliuerance from Prayer, that if God doth promise to send a Deliuerance, yet he expects that Prayer should come to fetch it of him. God had promised a Deliuerance to the Iewes from the Captiuitie of Babylon after seuentie yeeres. Yet he saith; *Then shall you call vpon me, and shall goe and pray vnto me, and I will hearken vnto you.* And euen vpon this foundation did Daniel build his excellent prayer vnto God for his Nation. Wherefore let vs take Gods owne way which he points vnto

Ier. 29. 12.

Dan. 9. 2.

unto vs, to come to his owne
 Blessings: A way so often
 beaten and tried to leade as-
 suredly to blessings, and euen
 to the blessing of Deliue-
 rance from the punishments
 of sinne, that the storie of the
 Iudges is full of continuall
 patternes. These *Nehemiah*
 summeth vp: *when they cried*
to thee, thou heardest them
from Heauen, and according to
thy manifold mercies, thou ga-
uest them Sauiours, who saved
them out of the hand of their
Enemies. Yea he saith again:
when they returned and cried
unto thee, thou heardest them
from Heauen, and many times
didst thou deliuer them, acor-
ding to thy mercies. Where-
fore since crying to God is
the way to deliuerance, let
 vs

Neh. 9. 27.
 28.

vs neuer leaue going in this way vntill we come to Deliuernance.

To pre-
uaile with
God, our
petitions
must aime
to Gods
glorie.

Psal. 50. 15

12 But let vs know withall that he which said, *Call upon me in the day of Trouble, and I will deliuer thee*, added this also, *And thou shalt glorifie me*. To glorifie and praise God, must bee the thing intended by vs, when we seeke a Deliuernance; and performed by vs, when wee haue it. Yea, hauing receiued some deliuerances already, let vs bee thankfull for them, and that is the way to get more. For when God hath the fruite of his Mercies, he will not spare to sow much, where he reapes much. First, we must intend the Glorie of God in the Prayers which wee make for Deliu-

Deliverance from troubles,
or any other blessing. Yea,
by this very point of Gods
glory, let vs binde and adiure
him: For that is a principall
meanes, by which to preuaile
with God, to make Gods
glory the scope of our pray-
ers. Therefore our Saviour
who is the wisdom of God,
makes the first petition, of
his perfect prayer, *That Gods
Name may bee hallowed*: For
hee knew, that if in the first
and chiefest place we doe de-
sire Gods glory, all the peti-
tions that come after, and are
in order to this glory, must
needs bee effectuell and po-
werfull with God. And for
this reason, so many prayers
of the Saints, in whom the
Spirit of Christ conformed

F their

Iosb. 7.9.

Esa. 48.11.

their prayer vnto the prayer of Christ, doe so often ad-
iure GOD by his great
Name, and for his Names
sake, to grant their petitions.
So *Iosbus* when hee went a-
bout to saue Israel; who was
now ready to bee destroyed,
hee had no mightier Argu-
ment, wherby to binde God
to preserue them, than this,
*What wilt thou doe to thy great
Name?* And indeed when
you strike on Gods glory
with your petition, you strike
on that which is principall in
the heart of God, and there-
fore principally toucheth &
moueth him. You adiure him
by that which is dearest to
him, euen by that which is
his owne end; and is so parti-
cularly his owne, that he will

not

not give it to another. His
wisdome he communicates,
and his iustice he distributes,
and his mercy hee bestowes,
but his glory he will not give
away: for all glorying is ex-
cluded, and hee that glories,
may not glory in his wis-
dome, power, goodnesse, or
any thing else, but hee must
only glory in the Lord. And
justly is glory most pteious
to him, and hee may rightly
challenge it as alone due to
himselfe; for there is no fit
end of God but himselfe.
In all his Creation, in the
worke of redemption, in the
dispensation of his proui-
dence, & all that he doth both
in heauen and earth, God on-
ly is a fit end of God, Gods
glory of the workes of God.

I COR. I. =
30, 31.

F 2

Hee

Reu. 5. 11.

Rom. 11. 36

Hee cannot but end in himselfe, what hee begun from himselfe; neither can he make a creature his end, whose very beginning is from him. Therefore the Scripture rightly inferres, *Thou art worthy O Lord to receiue glory, and honour, for thou hast created all things, and for thy pleasure they are and were created. And, of him, and through him, and to him are all things, to whom bee glory for ever.* So that as all things are of God, so all things are to him, and to him they are by the glory which ariseth from them; for this is the maine fruite, and returne that comes vnto God from his works. So that if you come to him this way, you come to him his
owne

own way, & he wil walk with you in this way, vntill you come to the wayes end. *But can two walke together; except they be agreed?* If you agree not with God in your petition, can you thinke to haue God to walke with you to the end of your petition? If your end be the Creature, or some perishing vse of it, and Gods end is himselfe the Creator, do you thinke God will leaue his end, to walke with you to your end? If your end bee your owne ease, or pleasure, or safetie, yea the quiet or safetie of a Countrie, and Gods end bee his owne glory, except you leuell your end to his end, and so indeed make yours cease to be your end, by making

Amos. 3-3.

Esa. 40. 18.

22.

Dan. 4. 35.

his end yours (for there can be but one vtmost end, which indeed alone is an end) doe you thinke your petition can be pleasing or auailable with God, while it goes not to the end proposed by God? Certainly a Nation is so farre from being Gods end, that *all the Nations of the earth are reputed as nothing before him*, that is, they are nothing in comparison of him. When God lookes vpon Man, and himselfe together, Man vanisheth away into nothing before him. Therefore *Iosbua*, when hee will saue his Nation, goes not to moue God by the way of the Creature, as by saying, It is a great Nation, it is pittie such a Nation should be destroyed; but hee

goes

goes to the Creator by his owne way, even by the glory of the Creator. But the contrary is the cause why we so seldome thrive in our petitions, because wee make man the end of God, and not God the end of man. Wee will only make use of God, to serve mans turne, and then it is well enough; but that man, being holpen, should after serve Gods turne, we little intend. But let vs know, that this is the only way to have our petitions, not only denied, but despised; Despised, I say, because they have such base ends; base in comparison of that great and glorious God, who only is the true end of all his Creatures, and ought to bee so.

proposed, when wee seeke any thing of him, for the good of the Creature. But this maine end being proposed, euen God and his glory, then wee may commendably and hopefully, pray for the good of the creature, yea we may binde God in our prayers, and contest with him for his owne glory. And this kinde of petition and prayers are most forcible with God: for wee may bee sure God will not be wanting to himselfe; his goodnesse, wisdom and power, shall neuer faile his creatures, when they may aduance the creatures to the glory of the Creator.

Our petitions ha-
uing pre-
uailed, we
must giue

13. In a second place I must say, it is some encouragement to God to grant new

new petitions, if hee haue receiued the glory due to him for granting the old. For how should hee hope for more glory of new benefites, if he haue not that which is due for the old? That man deserues not to haue a second good turne, that is not thankful for the first. But if God haue his end, that is, his glory, by his benefites past, our petitions may bee bold with him for blessings to come; for God will not sparingly sow, where hee doth plentifully reape. It was the barrenesse of the tree, that brought vpon it the fearefull sentence, *Digge it vp, why combreth it the ground?* Both the people and the petitions, can looke for little other

God the glory, due for their preuailing.

Luk. 13. 7.

F 5. end,

Malach. I.

Mat. 24.
26.

end, who hauing receiued the grant of former petitions, doe not returne to God the fruites of glory and thanksgiuing. Glory and thanksgiuing are the fat of our sacrifices, and our petitions are leane and ill-fauoured, like *Pharaohs* latter kine, that haue not this fat. *If yee offer the blinde and lame and leane for sacrifice, is it not euill? offer it now to thy Gouerneur, will he be pleased with thee? yet I am a great King, saith the Lord of Hosts.* And indeed when wee speake to a King, and desire some grace from him, it is an vsuall thing to begin with praise and acknowledgement of former fauours, and goodnesse. *Tertullus* did it to lesse than a King,

King, and *Paul* was not much
behinde him in the same,
But hee dealt thoroughly in
this kinde with *Agrippa*, and
so much praised him for be-
leeuing the Scriptures, that
hee almost made him that,
which was the end of his
praise, euen almost a Chri-
stian. Now if God be a great
King, let vs giue him great
praises; hee deserues them,
and wee shall be gainers by
them. For as his greatnesse
is, so is his goodnesse; and he
that is good to vs in great
things, deserues great prai-
ses: And if this debt be paid,
hee will goe on in lending.
Dauid knew this, and there-
fore when hee seekes new
helpe in new extremities, hee
begins commonly with prai-
ses

Psal. 9. 1.
10. 11. &c.

les for Gods old and ancient
goodnesse. 'I will praise thee
O Lord, with my whole heart;
I will shew forth all thy mar-
uailous workes : They that
know thy Name will put their
trust in thee, for thou Lord hast
not forsaken them that seeke
thee : Sing praises to the Lord
which dwelleth in Sion, declare
among the people his doings.
When hee maketh inquisition
for blood, he remembreth them,
hee forgetteth not the cry of
the humble. And then comes
prayer, when praise hath
made way for it ; Haue mercy
vpon mee, O Lord, consider my
trouble, which I suffer of
them that hate mee, thou that
liftest mee up from the gates
of Death. And both praise
and prayer are followed
with

with successe; The Heathen
are sunke downe in the pit
that they haue made. In the
net which they hid is their
owne foote taken. The Lord is
knowne by the Iudgement
which hee executeth; the wic-
ked is snared in the worke of
his owne hands, &c. The Le-
uites also after their returne
from the Captiuitie, by prai-
sing God for his old bene-
fites, winde-in their prayer
and petition for new. For
they knew, that Gods eare is
open to due praise and
thank-giuing; and when it is
open to praise, then also may
prayer enter, the doore of
grace and audience being o-
pen. Behold the summe of
both; Now therefore our God,
the great, the mighty, and the
terrible

Nehem. 9.

ver. 32.

terrible God, who keepest Con-
nant and mercy, let not all the
trouble seeme little before thee
that hath come vpon vs. And
surely if any Nation, this Na-
tion hath a faire way where-
by to come vnto God : For
no Nation hath receiued
greater fauours and more
wonderfull deliuerances ; so
that a large doore is open to
them, for their petitions to
enter, if great praise and
thank-giuing, for great bles-
sings and deliuerances, bee
(and so it should be) sent be-
fore to make way for them.
Our Deliuerances haue bin
many, and withall so emi-
nent, that the eyes of the
world haue plainly seene the
great power of God in them:
and if others haue taken no-
rice

tice of them, how much more should they affect vs, who haue tasted the sweetnesse and benefite of them? The deliuerance of Eightie Eight, is a thing wondred at by the world; and the Discouery of the Powder-Treason, very neere, if not one with a Miracle. To these we may adde euen very late and New Deliuerances, and turnings away of iudgements, whereof I desire to take a more full consideration, toward the close of this work; it being one maine end of it, to continue the memorie of Gods goodnesse, and of his wonderfull workes to the children of men: And not only the memory, but to make the memory vsfull, by

Psal. 107.

by giuing God due glory for his mercies, and to make vs the fitter for new mercies, by a right vse of the old. For lamentable it is to see, how soone Gods benefites grow stale and dead to vs; so that wee shut vp our owne way, to new benefites, and to our prayers that are made for them, by forgetting the old. Wee are all for crauing, and nothing for thank-giuing, and therefore our crauing is not heard, because it comes without thank-giuing. Wee separate that which God by his blessed Apostle doth so often ioyne together, prayer and thank-giuing. Wee are all for our selues, and nothing for God; and therefore it is no wonder if God doe nothing

1 Theff. 5.

17. 18.

1 Tim. 2. 1.

thing for vs. We are like the
Horse-leech euer crying,
Giue, giue; yet this giuing
which wee so much desire of
God, we will not allow God
to expect from vs. There is
much oddes between giuing
of benefites and giuing of
thanks; yet we that expect
so much giuing of the greater,
will not afford the lesser,
yea though it be a ready way
to procure the greater. In
worldly things it is all the
wisdom and indeauour of
Trafficke, by a thing of lesse
price to get a thing of greater
value; only in spirituall
trafficke, and in commerce
with God, wee will not lay
out little things, to obtaine
his great things. But this arises
much from a poyson
in

in our nature, which loseth the taste of things had, and reacheth out the appetite strongly to things not attained. Now the true way whereby to raise vp and to continue thankfulness, is to stirre vp and continue the true and first taste of Gods benefits. We must haue such a taste of them, as wee had when we first receiued them. Yea we should put our selues into the same case of danger or necessity wherein we were before wee receiued them; and then consider, how such a Deliuerance doth taste being receiued in such a danger. If thus thou taste the goodness of God in his mercies, this goodness of God will fill thy soule as with marrow
and

and fatnesse, and from thence will naturally arise a due eruclation of praise and thanksgiuing. And thus will be an endlesse Circle of Blessings. The more blessings God sendeth vs, the more shall we blesse him ; and the more we blesse him, the more blessings he will send vs. Amen, Amen.

Thus the great Helpe of Miseries hath beene presented to view, with his Allies, and Associates. A Helpe which is able to helpe vs, without worldly helpes; a Helpe that helps worldly Helpes; and a Helpe without which no other Helpes will helpe vs. For this Helpe brings vs to the strong Helper, and gets him to remoue

Esa. 31.1.2.

move his owne iudgements. But without this all Helpes are vanitie, because *they looke not vnto the Holy one of Israel, neither seeke the Lord; yet he also is wise, and will bring euill, and will not call backe his words, but will arise against the Helpe of them that worke iniquitie.*

The sins
from
which we
should re-
turne in
Repentance.
Mal. 3. 7.

14 But because this Remedie doth call for Returning; Returning from sinne vnto God by righteousness, you will aske perchance with the old Iewes, *wherein shall we return?* Surely a question too easie to be answered. We are all in manie sinnes, from which we should return; and the maine bodie of them is so tall and eminent, that like the pride of Israel, *it doth re-*
stifie

stifie to our faces. There are particular finnes, of which it is rightly enioyned by that King of penitents, *Let them turne euerie one from his euill way, and from the violence that is in their hands.* There are also particular-common finnes, euen finnes of particular persons, which by their hainousnesse bring a common iudgement, especially if they be fauoured and approued. The sinne of *Achan* being one mans sinne, brought a iudgement vpon manie; and the sinne of some men of *Gibeah*, approued by a Tribe, brought a iudgement vpon the Tribe: yea almost an vtter destruction. Concerning these, whosoever haue power of Reformation,

no

Hosea 5. 5.

Jonah 3. 8.

*Iud. 19. 6.
20.*

2. Pet. 2. 7.

Jonah I. 14

no doubt God expects it of them : but those that haue not this power, let them bee sorry for that euill which they cannot amend. And so while they turne their hearts from it and against it, it may be God will not punish them for that which they disallow ; yea let them pray to God to reforme it, and in the same praier say with the Mariners, *we beseech thee O Lord, wee beseech thee, let vs not perishe for this mans life ; for the sinne, or sinfull life of another.* There are also Nationall, or at leest common sinnes, and indeed there is too great a sinke of these sins in this Nation. The abundance of these euil humours, is that which lies heauie vpon

on the heart of this Nation,
and makes it sicke at the very
soule of it. And though ma-
ny of these Diseases haue
beene discovered by many,
yet few are cured; and some
there are which can scarce be
beaten into the notice of
those that are sicke of them.
Besides numberlesse others,
who haue sought the Health
of this people, by shewing
them their Diseases, I haue
loued, if not furthered, the
word and worke of the great
Shepherd; *I will seeke that
which is lost, and bring againe
that which was drinen away,
and will binde vp that which
was broken, & will strengthen
that which was sicke.* And to
this end I haue endeauoured
to discouer their Sickneses,
and

Ezek. 34.
16.

Ier. 6. 10.

Esa. 13. 22.

and to shew them the Remedies. But alas ! the Diseases liue, and the Remedies dye ; they liue that are our destruction, and they dye by which we should liue ; and what will be the end hereof ? Therefore mine eye weepeth in secret, and my heart is affraid, *Because their care is uncircumcised, and they cannot hearken ; behold the word of the Lord is vnto them a reproach, they haue no delight in it.* Still doe the knowne & notorious sinnes call one to another, as *the wilde beasts of the Islands cry in desolate houses : Luxurie calleth to Drunkenesse, and Drunkenesse calleth to Blasphemie, and Blasphemie answers euery siene, that it speakes with.* And I wish this

this fiare did not speake to
 those that speake not to it;
 but abhorre to heare it; and
 that it did not haue the pas-
 senger from one end of the
 City, yea of the Land, to
 another. A dry, barren, and
 saplesse sinne; he that would
 do any thing for God, or for
 his owne soule, would surely
 leaue such a sinne, which
 hath no taste of profite or
 pleasure in it. But hee that
 wil not leaue a few needlesse
 words for God, will certain-
 ly doe nothing for him; yea
 they take a pride in this mad-
 nesse. And whereas a man that
 feares God, feares to vs his
 Name vaine-ly; though it
 were true in the world, and
 vane necessary for most of admi-
 ration; these men stride to
 G fill

fill up their speeches with many repetitions of the Name of God; that they may often name him, whom they doe not beleue to be at all; or if they beleue that there is a God, their wickednesse is the greater, because they wittingly dishonour him, whom they beleene to be God. Let such men walke vnder what name they will, the name of Heathen is the least that belongs to them. For, can they bee other than Heathens, that doe not so much as sauiour of the Lords Praier, and the ten Commandments: in one of which there is a Petition, that Gods Name may be hallowed, and in the tenth a Precept, that his Name should not be profaned.

phaned. And if there be any
oddes between such Christi-
ans and Heathens, the odde
of goodnesse is on the Hea-
thens side. For the Heathen
knowes not this Prayer, nor
these Commandements; so
that if hee offend, he offends
against that which he knows
not. But these false Christi-
ans, no question, have known
them, at least in their child-
hood, and so doe offend a-
gainst that which they knew.
Now since Christ hath pro-
nounced a heavier sentence
on these than the other, no
doubt they are worse than
the other: for he saith, The
ignorant Heathens shall bee
beaten with few stripes, and
these with many. But a-
gainst this and many other
G 2 fins,

Luke 12.

Es 4.65, 2.

sinnes, there hath sounded
out the Word of God so of-
ten in vaine, that it may euen
now truly bee said, *All the
day long I haue stretched forth
my hands vnto a disobedient,
and gain saying people.* Which
giues cause to feare, lest all
the day long GOD also
stretch forth his hand vpon
a disobedient and gain saying
people. And I with yet at
length, that though they
haue not taken it to heart
when his hand is stretched
out vnto them, yet they may
lay it to their heart, when his
hand is stretched out vpon
them.

Continu-
ance in
sin, bindes
the sins of
the fathers
to the

15. The continuing of
these and other roaring sins,
with a high, wilfull, and pre-
sumptuous hand, makes mee

to

to doubt, that the stocke of
our finnes, euen of the sins
of this Nation, growes on
to a fulnesse, and that the
finnes of our Ancestors com-
ming downe vpon vs by a
continuall and vnbroken suc-
cession, the treasure of wrath
growes to a fit and full mea-
sure for a day of wrath. And
if these sins should descend
vpon vs, one of them which
I should especially feare, is
Blood, and especially the
Blood of the Martyrs. For
this sinne sticke fast to Israel,
and followed them, euen
through the daies of good
Iosiah, and hath this fearefull
Doomer set vpon it, *That God*
would not pardon it. And I
suppose a man may see the
blood of the Martyrs worke

children.
Of which
a great
one, is
shedding
innocent
bloud.

2 King. 24.
4

See oile of
Scor. Sect.
10.

The cure
of this he-
reditarie
cuill.

Ezek. 18.

on some Houses particularly;
& if particularly, why not ge-
nerally? especially there be-
ing such a bending in many,
to touch with the whore, that
is drunken with the blood of
the Saints. And surely her
touch doth defile those that
are knit to her, with the
blood of the Saints. But a
Remedie against this and o-
ther sins of our Forefathers
is giuen by God himselfe:
*If he beget a Son, that seeth all
his Fathers sinnes which hee
hath done, and considereth,
and doth not such like, he shall
not dye for the iniquitie of his
Father.* This is the way,
which God himselfe hath
shewed, whereby the sonnes
may put off the guilt and pu-
nishment of their fathers
sins,

sinnes, even by putting off
the sinnes themselves. But
we must know withall, that
sinnes are neuer thoroughly
put off, vntill sinfulness be
put off, euen the roote it selfe
of sinne. But when this sin-
fulness is put off, then is
there a diuiding and parti-
tion between the Sonne and
the Father, the knife of Cir-
cumcision hauing cut off
that, by which the sinne of
the Fathers was deriued to
the Children. For in Rege-
neration, which putteth off
the old man and the body of
sinne, we are cut off from the
stocke of the first *Adam*, and
grafted into the second *A-*
dam, and from thence our
pedegree is reckoned from
the second, into whom we

are ingrafted, and not from
the fleshy from whom wee are
cut off. We are then beheld
in him, in whom God is wel
pleased, and not in him, in
whom God is offended. Yea
in stead of the guilt of the
finnes of our Fathers, the
righteousnesse of Christ Ie-
sus descendeth vpon vs; and
we are so farre from the guilt
of those whose corruption
we haue put off, that we are
cloathed with the righteous-
nesse of Him whom we haue
put on. In the very concep-
tion of Christ Iesus, the Ho-
ly Ghost stopped or cut off
this streame of Corruption,
that it should not descend
vpon him; and that not de-
scending, heither did the
guilt of old sins descend vpon
him.

on him. But what he had in
his Birth, wee haue in our
New-birth, when wee are
New-borne of him : For
then is the guilt of old sins
cut off, the sinfulness being
cut off by which it streamed
downe vpon vs. And thus
doe wee come to the New
Couenant, whereby the
Lawes of God being writ-
ten in our hearts, not onely
the finnes of our Forefa-
thers, but our owne finnes,
are put away; for God for-
giueth all iniquities, and re-
membereth finnes no more.
And indeede to this very
Couenant doth God call vs
in those places of Scripture,
where hee teacheth vs this
way of putting off the sins of
our Fathers. For though he
G 55 begins

Heb. 10. 17.

Gal. 3. 24.

Ier. 31. 29.

Ezek. 18.

begins in the Law, yet hee ends in the Gospell : And we know that the Gospell is generally, though secretly, intimated in the Law, which was a Schoolemaster to Christ. But here samewhat openly wee are called to the Gospell and New Couenant. There are two places wherein God answers the Lewes that had set vp a Prouerbe against his Iustice. *The Fathers haue eaten sower grapes, and the childrens teeth are set on edge.* As if they should say, Wee are righteous, and haue not eaten the sower grapes of vnrighteousnesse, but onely by our Fathers eating, the teeth of vs their children must be set on edge. Surely a terrible tax

taxe and accusation of the
 Equalitie and Iustice of
 Gods waies, That righteous
 Children should bee puni-
 shed for the sinnes of vn-
 righteous Parents. Heare the
 Force of their Argument,
 standing vpon this Assump-
 tion, That they were right-
 eous: God ioynes Issue
 with them iust in that point,
 and tells them plainely, that
 if they bee righteous, they
 shall not dye, but liue. And
 because the Iewes by reason
 of the vaine on their eies, still
 groped for a Legall Righte-
 ousnes, and (as *S. Paul* saith)
being ignorant of Gods Righte-
ousnesse, goe about to establishe
their owne (that is, a Legall)
Righteousnesse; God know-
 ing their meaning, talks
 with

Rom. 10. 3.

Compare
Ezek. 18. 5.
6. 7. 8. 9. 19.
with Levit.
18. 4. 5. &
Gal. 3. 10.
13.

with them in their own language, and accepts their challenge, in their Legall termes. Therefore he useth the very words of the Law when he answers them; setting forth to them a Legall Righteousnesse, and with the very Legall condition, *Doe this, and thou shalt live.* But at length, because hee knew that the Law made nothing perfect, because it was weake, and did not powerfully change the heart, by the change and renewing whereof, man with sinfulnessse, may onely bee put off, hee remoues their eies from the Law to the Gospell. And therefore in *Ezekiel*, he calls vpon them for a new heart, and a new spirit,

spirit, without which all their
legall Righteousnesse can
neuer put off the finnes of
their fathers. And in *Jeremy*,
God plainly tells them how
this new Heart is to bee got-
ten, even by the grace of the
new Couenant, whereby the
lawes of God are written in
our hearts; and the heart be-
ing changed by this grace,
by a blotting out of sinful-
nesse, and writing of holi-
nesse, the guilt of finnes
passed, both ancient and mo-
derne, are all blotted out al-
also; for God forgiveth
their iniquities, and doth no
more remember their finnes;
for iustification is given to-
gether with sanctification, &
where sanctification is not
present, iustification is absent.

Where-

*Jer. 31. 31.
&c.*

Rom. 8. 1.

Rom. 6.

Wherefore, since God hath made known to vs this sound and sufficient remedy, against the sinnes of our fathers, let vs take it heartily, and put away the sins and sinfulness of our fathers by putting on Christ Iesus, in the new and second birth. For, *there is no condemnation to them that are in Christ Iesus*: but in stead of the guilt descending from our fathers, the righteousness of Christ Iesus shall descend vpon vs; for by the obedience of this one, many shall be made righteous. For as sinne aboundeth, so grace superaboundeth; the breadth of Mercy exceeds the depth of Iustice: for as Iustice goes down to the third and fourth generation of them that hate God,

God,

God, so Mercie spreades it
selfe abroad vpon thousands
of them that loue God and
keepe his Commandements.
The righteousnesse of one,
if wee be one with that one,
shall bee more available to
our Iustification, than the
sinnes of many from whose
sinfulness wee are diuided,
shall be powerfull vnto con-
demnation.

16. But while we are spea-
king of the sinnes to bee put
off, there presents it selfe to
vs another sinne, which also
hath beene the sinne of this
Nation, and withall we may
take notice that it was a sinne
of Sodom. This sinne in the
Scripture goes vnder the
name of Fulnesse of bread,
and in our Language is plain-
ly

A sinne of
our Ance-
stors made
ours, and
made
worse: the
name of it
is Glar-
tonie.

ly called Gluttony. And this sinne hath bene so proper to this Nation, that one puts *Voraces*, for an Epithete of *Angli*, and another when he will say he is full euen to the brim, expresseth it thus, *Si saoul comme un Anglois*; He is gluttet like an English man. It may bee some men out of naturall Philosophy, will gather an excuse, that the cold Climates haue need of more food, because the heate being stricken in, and so by vni-
 on made stronger, expecteth more fuel to feed it, and to draw it away from feeding on that stocke of naturall humidity, which is the lampe of life. But this only pleads for such a measure, which preserueth life; but we speake

of

of a measure that oppresseth
life : A filthy, and vnrea-
sonable, and vnmeasurable
measure, proceeding of a fil-
thy cause, and going on in
a brutish way, to a dange-
rous end. The roote of this
sinne which we speake of, is
Concupiscence, and this
Concupiscence hauing con-
ceiued, infects both vs and
our meate, and doth so turne
our table into a snare, that it
changeth wholsome meate
into poyson, euen into the
poyson both of body and
soule. No reason in the
world vseth meate beyond
strength; for euen that allow-
ance which is for delight, if
it goe a degree beyond
strength, and passe on to a
degree of weaknesse by op-
pressing

Eccles. 10.
17.

pressing vs, it is fallen into a degree of sinne. Therefore the Wise man, when wisely hee iudgeth of eating, he describeth that to bee the right vse and limite of eating, when eating is for strength. And indeed that fulnesse to which the lust of eating being followed doth leade, is a fulnesse, by which the strength of the body is so farre from increasing, that it is diminished thereby. Life and strength, like the light of a Lampe, are not fed, but quenched, when that which should feed them doth oppress and drown them. And in that case food is turned to an end, cleane contrarie to that end for which it was made, being made by vs
an

an instrument of death,
whereas it was made by
God to bee a nourishment
of life. Yea it hurts the soule
also; for, besides the indispo-
sition of the Body, by which
it is unfit to serue the soule,
& besides the thicke cloudes
and vapours, which ascend
from fulnesse, and cast a mist
about the soule, there is a cer-
taine secret poyson, that by
fulnesse is instilled into the
soule. This God foresaw,
and therefore he forewarned
his people, to fore-arm them
against it. Hee saw such a
mischiefe comming by ful-
nesse, and therefore hee calls
to them, with a Beware;
*when thou shalt haue eaten,
and bee full, Beware lest thou
forget the Lord.* Yea hee saw
that

Dent. 6. II.
12.

Deut. 31.
28.29.

Deut. 32.
13, &c.

that notwithstanding these forewarnings, it would be so; And therefore in that song of *Moses*, which hee was commanded to speake vnto Israel, to testifie against them, concerning the euils that would bee committed by them, and should draw euils vpon them; He foretells this euill, as the roote of them; *Hee made him ride on the high places of the earth, that hee might eat the increase of the fieldes, and hee made him to sucke honie out of the Rocke, and oyle out of the flinty Rock, Butter of Kine, &c. and thou didst drinke the pure bloud of the Grape. But Iesurun waxed fat, and kicked, &c. Then hee forsooke God which made him, and lightly esteemed the God of*

of his saluacion. Therefore
the wise man prayeth onely
for conuenient food; fore-
seeing this fearefull effect of
fulnesse, which hee thus ex-
presseth, *Lest I bee full and de-
nie thee.* O wretched and
most vnreasonable conse-
quence, from most gracious
promises. It is God that giues
vs the food, by which we de-
nie him. He giues food to vs,
and wee by the venome of
fulnesse in the vse of this
gift, doe so blinde our owne
eyes, that wee see not the
Giuer. Yea then we see him
least, when wee feele him
most. The gift should leade
thee to the acknowledge-
ment of the Giuer, yea to
blesse him, for the good Land,
and for the good of the land,
which

Prou. 30.9.

Deut. 8.10.

which hee hath given thee.
 But in stead of blessing him
 for his gifts, thou denyest
 him, yea by the gifts them-
 selues thou deniest him. Yet
 if there were no God, then
 shouldst thou haue had no
 gifts by which to deny him;
 but now because there is a
 God, there are gifts giuen to
 thee, and euen because he is,
 therefore thou denyest him.
 A senselesse and a horrible
 wickednesse, euen a monster
 of wickednesse, the very
 sight whereof, should bee a-
 ble to fright vs away from it.
 But what should bee the
 reason of this vareasonable
 vice: Surely this I thinke
 may be the cause of it: The
 lust of Man which Sathan
 brought in with the first ea-
 ring,

ring, is that law of the members and wisdom of the flesh, which is enmity to God. For this lust is that which sets the naturall man, altogether to boast of his hearts desire, and to put God out of his thoughts. Now when this lust is at the highest, then is the enmitie with God at the highest, and then is God most shut out of the thoughts of Man. But when the body is stuffed with fullness, then is lust at the highest. For in our eating there are two that eat at once. The body doth eat, and lust doth eat. And there are two stomachs, one of the body, and a second of lust: and this latter stomacke holds out, many times after the former hath done.

Psalm 10. 3. 4

done. And this fulnesse by which this latter stomacke is filled, after the fulnesse of the first, is that which causeth the mischief: whereof wee complaine. For from it riseth that height of lust, which despiseth and denyeth God: yet to this end and marke doth lust aime in eating, even to feede in selfe up to that height, which denieth God. And for this very reason, is moderation exceeding necessary, that we suffer not lust to carry vs on to that fulnesse, which denieth and forgetteth God. Yea fasting is exceeding profitable, and a true medicine against lust; for as lust carrieth vs by fulnesse out of the sight of God, so fasting brings vs backe to

Job

gaine

gaine toward him, euen to a cleere sight of him. Wherefore it were good that either of them were in more vse, as well for their particular and proper vses, and benefites, as also because being contrary to the old vices of our Predecessors, we put off the guilt of old sinnes, in putting on contrary vertues.

But because wee haue not done this voluntarily, it hath beene done vpon many by necessitie, & pouertie hath enforced an abstinence, where grace could not perswade it. Yet is there one other Cure; but it is as bad as the Disease, yea it is so farre from a cure, that it doth adde other diseases to it. And whereas this vice did formerly march vn-

H

der

der the colours of a vertue,
called Hospitalitie, now it
marcheth vnder the colours
of Pride and Prodigality.
So are three vices brought
together, to offend God by
his owne blessings the more
fully; but let men know that
they are but a threefold
Cord, to draw on iudge-
ments the more vnauidably.
Excesse it selfe is bad e-
nough, and there is no need
to bestow much money to
buy a vice; yet to buy this
vice some sell their estates,
or at least straine beyond
them: and when they haue
done so, they are proud of
it, euen of buying one vice
with another. Thus excesse,
bought with prodigality,
bringeth forth pride, and sin

is heaped vpon Sinne, as dish
is heaped vpon dish. For such
is now the Architecture of
excesse, that there are lofty
buildings reared vp of super-
fluous dishes, that what was
made for the stomacke, may
be put into the eye. And so
wheras ancient gluttony did
vsually intend most to please
the lust of the flesh, this is
fitted now to satisfie the lust
of the eye, and not that only,
but also the pride of life.
And thus are all those things
brought together, which are
of the world, and not of the
Father, though it bee said
withall, *They that loue these
things of the world, haue not
the loue of the Father.* Yea
though the world shall passe
away, & the lusts thereof, and

1. Ioh. 2.
15. &c.

they onely that doe the will of the Father, shall abide for ever. For meates cannot make men Everlasting, but there must be an end, and perchance the sooner for abusing them, and then there must come an account, even for the abuse of them. But as these offend in an excesse of quantity, so others offend in an excesse of quality, and put as much sinne into a little roome, as others doe into a great. A great summe of money is contracted into a single dish, and there is an ambition, to make vp a great excesse, in a little forme as they may. Thus the shapes of vices are altered, but vices are retained, and there must bee new fashions in sinnes, as
in

in clothes. Surely the Nature of these times, doth not call for these studies, and without study, this Art of Excesse cannot mount to this Height. When God calleth for pouerty, wee should not meete him with prodigalitie; when hee calls for humilitie, wee should not meete him with pride; and when he calls for fasting, we should not meete him with excelsse of Riot. But let vs feare the Consequences of such incongruities, and let this feare teach vs to auoide them. Surely the Iudgement which God himself hath denounced against them is feareful; there wants nothing but faith to beleue it, and then it will appeare as fearefull as

Esay 22.
12.

it is. In that day did the Lord of Hosts call to weeping, and to mourning, and so baldnesse, and to girding with sack-cloth: And behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine: Let vs eat, and drinke, for to morrow wee shall dye. And it was revealed in mine eares by the Lord of Hosts: Surely this iniquitie shall not bee purged from you till ye dye. But to those that tremble at the word of God, and conforme themselves to his will, as in all things, so in the right vse of his Creatures; the Scripture offereth more grace. For the Grace of God which bringeth saluation, hath appeared, and teacheth vs, That those who deny yngodlines and

Tit. 2. XI.

and worldly lusts, liuing godly, righteously, and soberly, in this present world, they may comfortably looke for the blessed hope, and glorious appearing of the great God, and our Sauour Iesus Christ. *For verily there is a reward for the righteous, verily there is a God that iudgeth the earth.*

Psal. 58. 11

17 But to what purpose doe I seeke to cut off the branches of particular sinnes by the sword of the Spirit, as long as there remaineth among vs a Roote of gall and wormewood, that can bring forth all sinnes at once? For if we cure sinnes one by one, and while one is curing many spring forth, the disease ouergroweth the cure. Yea,

Not onely particular sinns, but a generall roote of wickednes is among vs.

H 4

euen

euē that very sinne which we seeke to cure, after a little while will breake forth a gaine, because the Roote of it is still aliue. This Roote of Bitternesse, is a naturall prophanenesse, euē a contempt of God, and the Truth of Religion. I say the truth of Religion; for there may bee an eye cast toward Religion, out of custome, or for company, or for some remaining impressions of the first Creation, that may make men to feare there is a God. But to loue Religion in the true shape of it, and because it is true, this is it that I find farre banished by this Roote of Prophanenesse. And though I much lament it, yet I doe not greatly wonder at it: for

I

I see a Cause of it, and there-
 in I see, that while men are
 nothing but men, this will be
 their fashion. For Religion,
 in the Truth of it, must needs
 be Spirituall: for it is the
 worship of him who is a Spi-
 rit, and therefore cannot bee
 pleased by any worship, but
 of Spirit and Truth. Now
 if Religion bee Spirituall,
 how can it bee, but it must
 needs be contemned, yea,
 hated by men that are car-
 nall: For, *the carnall minde*
is enmity against God; and the
flesh lusteth against the spirit,
and the spirit against the flesh;
and these are contrary the one
to the other. And from this
 Contrariety ariseth that En-
 mity; and from that Enmity
 ariseth Persecution, even
 as not

Iob. 4.

Rom. 8. 7.

Cal. 4. 29.

from the beginning vnto the
 end of the world. For this
 twofold seed of the flesh and
 the spirit hauing the founda-
 tions of it laid in Paradise,
 the Enmity then also was en-
 acted between them. And as
 then (I meane as soon as men
 were borne) he that was borne
 after the flesh, persecuted him
 that was borne after the spirit:
 so is it now. Now doth the
 flesh despise and oppose spi-
 rituall worship, and spirituall
 worshippers: which oppo-
 sition, so farre as it doth pre-
 uaile, so farre doth the gene-
 rall roote of sinne preuaile,
 and the sins springing from
 that roote. And because the
 Diuell is the Prince of this
 Enmity, hee fitteth weapons
 for this warre, wherewith the
 sons

sonnes of the flesh may fight
 his battolls against the sons
 of the spirit. And of all the
 weapons which he hath pro-
 uided in these last Ages, I
 thinke he neuer inuented any
 Engine made of words, more
 seruiceable to him, than one
 which of late hee hath
 brought into fashion. For it is
 a sharpe-pointed word, dire-
 cted to runne into the very
 eye of true Religion; it is a
 Canon mounted to batter
 the very Kingedome of
 Christ, to lay wast all holi-
 nesse of life, *the fruite and*
effect of that Kingedome; and
 this word is then shot off,
 when a Saint is called a Puri-
 tane. And though King
 IAMES (a King higher than
 the Kings of the earth in
 Learning

K. James,
 in his Pre-
 face to Ba-
 sil Doron.

Learning and Iudgement,) tied the propertie of this word to Anabaptists & their Sectaries, it is now diuerted to Saints, euen to those that doe not walke in the broad way of common, and socia- ble vices, and especially if they goe somewhat higher than ciuil and naturall Righteousnesse. If the spirit doe but shew it selfe in some expression of a clearer light, or more heavenly vertue, than the darkenesse of the flesh comprehendeth, it is to bee bearen down, and quenched with the Title of Puritanisme. Yet Christ plainly calleth his Disciples to *excellent things*; and David calleth the Saints, by the Title of *Excellent*: yea, and for this
 very

Mat. 5. 20

f. l. 16 3.

New Tran.

very Reason in them is all his delight, because they are Excellent : and for this very Reason doth the man of flesh hate and persecute them. And indeed in this very Excellence, wherein the spiritual man exceeds the carnall and naturall man, stands the glory of Gods Kingdome of Grace. For when men doe those workes which the carnall and naturall men doe not saavour, and therefore doe them not, then are mens eies turned away from the men that doe them, to God the Author of them ; and so seeing their good workes to shine with a light diuine and supernaturall, they glorifie the Father in Heauen, which is the chiefe and first worker
of

Mat. 5. 16.

of them. But against this glory, and against the power by which this glory is attained, and against the kingdome which standeth in this power, and against the spirit which sets vp this kingdome in the hearts of the Saints, doth the euill spirit make warre; and as by all other mischieuous meanes, so by this malicious word of Puritanisme. And no wonder, for it is this spirit of Christ, that is the maine destroyer of the kingdome of the euill spirit; and therefore against him is his greatest malice, and most fierce opposition. Hee cares not though there bee thousands in a Nation, that abstaine from some particular vices,

Ambr. in
2 Cor. 13. 1
14.

vices, or doe some carnall
workes of euill Righteous-
nesse; for his kingdome yet
may stand, and these toge-
ther: But if the Spirit of God
come once to set vp a king-
dome of grace in mens
hearts, this kingdome is set
vp with power, and this po-
werfull kingdome of the spi-
rit hee cannot endure, be-
cause he knows, that by it the
lesser power of his king-
dome must needs goe to
wracke. And then he bestirs
himselfe, and all his policies,
to quench the smoking flaxe
of this powerfull Grace,
which yet shall neuer bee
quenched, vntill it come vn-
to victorie. *

18 But to come to some
Remedies: Let the Diuell
and

* It is not
the mea-
ning of
the Au-
thor to
encourage
any en-
thusiast or
hypocriti-
call fana-
ticke spi-
rits, who
incur the
censure of
this name,
and from
whom
carnall
men take
occasion
to reuile
& reproch
the saints
of God.
See his
Medit:

73.7.

Remedies
against
this roote
of wicked-
nesse.

Iud. 6. 7.

and his Instruments know, that in this, as in many other things, Malice doth out-run their wit, and so is not led by it, but leads it. For if the Diuell could get this spirit of Grace to forsake the earth, the fire would soone consume and end it; And when the Elements are melted, and consumed with that fire, there comes presently another fire vnto which the Deuill is reserued in everlasting chaines vnder darknesse. And if the wicked ones, his instruments, could roote out of a Nation, those who are truly spirituall, surely they driue thence the very Chariots and Horse-men thereof; and they were then fit for nothing but for an v-
ter

ter destruction. It is no other
piece of policie, than if the
Sodomites should make hast
to turne out *Lot* and his Fa-
milie, that Fire and Brim-
stone may make haste to de-
stroy them. Secondly let
them know, that they know
not that wherof they affirme;
they censure that which they
doe not vnderstand. For
there may bee a holinesse,
which themselves know not;
there may bee a holy Ghost,
though they see or feele
him not, and that holy Ghost
may reueale that truth, giue
that power and heate of Ho-
linesse and Deuotion, which
flesh and blood doth not re-
ueale and giue vnto them.
And if there may bee such
things, what folly is this, to
speake

speake of that which they know not, yea what madnesse to condemne it being vnknowne? Sure I am, they doe not know, that there are no such things, and therefore they doe not know, that they doe wisely in censuring such things, which may bee for ought they know, and if they be, they are certainly excellent, and most vnworthy of contempt. Wherefore let men take heed, that they cast not vpon themselves, the title of folly or madnesse, when they call a Saint a Puritane. Thirdly, they giue men occasion to call them Brownists, I meane those that thinke them to be of any Religion. For these men that thus cast contempt vpon pure-

purenesse and holinesse, cast
contemp: on the Liturgy
and prayers of our Church.
For there wee finde these ex-
cellent and godly Petiti-
ons, *That our liues hereafter
may bee pure and holy: Yea
for the King himselte, That
God will preserve him in holi-
nesse and purenesse of liue.*
Now to reuile this, which
the prayers of our Church
pray for, is to reuile the pray-
ers of our Church; and I
thinke hee that doth it, hath
a fauour if hee bee taken for
a Brownist. Fourthly, to de-
stroy and batter this grace of
the Spirit, is the only way to
leauie no good works among
vs, and so to bring the very
name of Reformed religion
into infamy. For the workes
which

which were brought forth by the errors and motives of the flesh in the darknesse of Poperie, we haue sought to remoue. And now strining to set a new roote and principle of good workes, euen Grace the true roote and fountaine of them, this the Diuell by these words of malice and contempt, doth seeke to roote vp and destroy. So that this is the way to leaue no roote at all of good workes. But farre better were it to cherish the true and kindly roote of them, that so good trees may plentifully bring forth the fruite of good Works. Yea it were to be wished, that it might be so watered, that it bring forth those great good workes of
buying

buying-in Church liuings,
and building of Churches.
For the first many hungrie
soules doe cry, complaining
with the Eunuch; How can
I vnderstand, except some
man guide mee? And some
that complaine not, are in
worse case than the other, for
they lie speechlesse and more
than halfe-dead, nor feeling
their owne misery, the Le-
uites passing by them, and
leauing them in it. And in-
deed there is little outward
encouragement to drawe
them in, or at least to per-
swade their abiding, where
there is scarce a little cham-
ber, with a bed, a table, a
stoole & a candlestick, to re-
ceiue them being come. And
this while the people perish
for

*Act. 8, 31.**2 King. 4.*

2 Chron. 35.

3.

for want of knowledge, and being without a teaching Priest, they are not farre from being without God, as it seemes by the Prophet. For the second, I acknowledge that the true religion hath both built and repaired Churches: Neither is this chiefe Cite without examples. But yet it were good the roote of this fruite were somewhat more watered: For if these fruites did abound, a Church would not stand open to the raine, so long after a fire, and perchance these stones would bee put into their right places, which now by many, no doubt, are turned into stones of stumbling and offence; For euen to remoue an offence did Christ cause Peter to

to cast in an Angle, and to
fetch money from a fish.
And surely if some would
but cast an Angle into their
superfluities, they might
take vp such a piece of mo-
ney, as would saue such an
offence. If it were to satisfie
or serue the flesh, and for
outward glory, we see how
easily great summes are ex-
pended, and huge buildings
are raised. And I thinke
scarce any age of our Ance-
stors, hath equalled ours. But
when wee doe so much for
our selues, and so easily, so
little and so hardly for God,
doth not this shew, that the
roote of prophanenesse, and
contempt of God is too
much watered, and the roote
of Grace too much starued
and

Haggai. 1.

and pined? But let vs feare
this building of our owne
houses with the contempt
of God and his houses; for
hee hath blasted it with a
Iudgement, and his owne
mouth hath told it vs. Then
came the word of the Lord by
Haggai the Prophet, saying:
Is it time for you, O yee, to
dwell in your sieled houses, and
this house lye waste? Now
therefore saith the Lord of
Hostes, Consider your wayes.
And againe, Consider your
wayes. You looked for much,
and loe it came so little, and
when you brought it home, I
did blow vpon it: why, saith
the Lord of Hostes? Because of
mine house that is waste, and
yeee ranne euery man to his
owne house. Wherefore that
the

the Church spiritual, which is the house of God, and the Church materiall, which is the house of the house of God, may bee edified and built vp, yea that all good frutes, euen all good works may prosper and increase; let not the roote of prophanenesse starue and keepe downe the roote of holinesse: for hee that thus wargeth warre against good workes, by killing the roote of them, puts away from himselfe the name of a Christian, and puts on the title of a Libertine. Fourthly, it is a thing most fearefull, and followed with infinite misery: For they that fight against the grace of the spirit, fight against the spirit

I whose

Nehem. 9.

20. 30.

Act. 7.

1 Pet. 4.

14.

Act. 5. 32.

Psal. 2. 9.

whose grace it is. So when
 the Prophets were resisted
 by the Iews in whom Gods
 spirit instructed, and spake,
 S. Steuen saith, *ye doe al-
 wayes resist the holy Ghost.*
 And S. Peter most plainly;
*The spirit of glory, and of God
 resteth upon you, which on
 their part is euill spoken of,
 but on your part hee is glori-
 fied.* Behold a fearfull thing,
 with which Gamalhel af-
 frighted the hard-hear-
 ted, and stiff-necked Iewes:
*Lest yee bee found to fight a-
 gainst God.* For when the pot
 will fighe with the Potter,
 wee know, it can expect no
 end, but breaking in pieces:
*Thou shalt breake them with
 a rod of iron, thou shalt dash
 them in pieces like a pottery
 vessell.*

vessel. Wherefore kisse the
sonne lest he be angry, and
yeo: perish from the way.
Kisse the spirit of the Son,
by which spirit he kisseth
the soules of those that loue
him, and are loued of him.
This is the way to eternall
happinesse and salvation.
But if instead of kissing, you
doe against his Spirit, bee-
ye ensured shall perish
from the way of salvation.
For holiness is the way to
happinesse; and if we resist
the spirit by which men are
sanctified, yee put from you
the Author of that holinesse,
by which we walke to hap-
pinesse. This is a prayer of our
Church, that our life may be
pure and holy, so that at the
last we may come to Gods rest.

ness. Wherefore if pure-
nesse and holinesse bee the
way to eternall ioy, why
dost thou hate & stop vp the
way, that leades to eternall
ioy? Surely if thou stop vp
this way to thy selfe and o-
thers, there remains no o-
ther way for thee, but that
broad way which leadeth to
eternall destruction. Behold
the end of Gods enemies;
wherefore feare yee also,
*Lest yee bee found fighters a-
gainst God:* and remember,
that when you call Saints
Puritanes, you are Gods e-
nemies, and the titles which
follow that, are *children of
wrath, and sons of perdition.*

But, though it be a righte-
ous thing with God to re-
compence tribulation to
them

them that trouble you, yet
 to you that are troubled, rest
 shall be with the rest of the
 Saints, when the Lord Iesus
 shall bee reuealed from hea-
 uen. And in the meane time
 follow the example of the
 same Lord Iesus: pity their
 ignorance, and out of that
 pity pray for them, *Father
 forgive them: for they know
 not what they doe.* If a man
 distracted doe raile on thee,
 thou art more sorry for him,
 than for thy selfe: Doe the
 like in a case not valike.
 Doe according to thy owne
 knowledge, and not accor-
 ding to his ignorance. Se-
 condly, know the Diuells
 aime in it, and then thou art
 safe. His aime is to take thy
 holinesse from thee, and to

2 Thess. 1.
 6. 7.

Luk. 23. 34.

quench the Spirit, or some
 fruites of the Spirit. Be thou
 most careful to keepe, what
 hee is most careful to take
 away; for be thou sure, that
 is a most precious Jewell
 which thy greatest enemy
 seekes most to take from
 thee. Thy enemy plainly
 tells thee the worth of it, by
 his endeavours to steale it.
 Wherefore let his malice be
 a very motive to keepe that
 purenesse & holinesse which
 his malice setteth at so high
 a price. This dost vnderstand
 the diuels language, & thou
 maist be very well pleased
 for in the Diuels language a
 saint is a Puritane. Wherefore
 know, that when for some
 good worke, hee calls thee
 Puritane, vnderstand, that he
 doth up

§ I

his

his language he calleth thee
 Saint: wherefore let this turn
 to thee for a testimoniall,
 that even thy enemies being
 Judges, thou art such a one
 as is truly honourable here
 on earth, & shall eternally be
 honoured hereafter in hea-
 ven. For, *Blessed are they pure in
 heart, for they shall see God.*

See More
 Medit.

Mat. 5. 8.

As for other sins, where-
 with this Land is pressed
 downe; I wish they were so
 invisible, that men should
 need to looke into bookes
 to finde them. It may not
 be doubted, but where such
 a bitter roote of prophane-
 nesse and irreligion preuai-
 leth so strongly, the cursed
 fruites of it are too plenti-
 full. But men bend not their
 mindes unto that counsell

Hag. 1.

of God, Consider your wayes. Yea, the tree of knowledge of good and euill, hath so infected mens iudgements with a carnall wisdome, that they looke only for good and euill in outward and carnall things. If those things goe well, all is well. And euen for this very cause, doth God punish vs in outward things, that by the euills which we regard, wee may be brought to take notice of the euills which we regard not. For though the carnall man doe not see sinne to bee euill, but only thinkes that to bee euill which hee feeles, yet that euill which he sees not, is the cause of the euill which hee feels. For there is an *euill way* of

of sinne, which drawes on
the euills of iudgement; and
as they come together, so
they goe together: For
when man turnes from the
euill way by repentance,
God turnes from the euill
which he said he would doe,
and doth it not. But of these
euills of sinne I haue often
spoken, and brought them
before mens eyes: but I pray
God to annoint our eyes
with that eye-salue of his
spirit, by which spirituall
things are seene and discer-
ned, that rightly seeing our
sinnest and rightly iudging
them, wee may escape the
iudgements of God.

19. From the sinnes to
be repented of, we passe to
the persons that ought to be

I 5 prin-

Jonah. 3. 10

All should
aduaunce
this re-
pentance.
And first
the Magi-
strate.

Oyle of
Sc. Sect. 8.
& 9.

principall Agents or Ab-
nancers of Repentance. It
hath bene formerly noted,
that it belongeth to all, and
amongal, chiefly to the chief-
est, by whom this durie may
be best communicated to all.
And for once was first taken
of the Magistracy, as being
first in Eminency to all
men. And indeede the supreme
Magistrate, ouerspreading all
his people with a generall
Authoritie, most fitly enjoy-
heth, and spreadeth out a ge-
nerall humiliation. There-
fore we read that Kings were
the Ordainers of generall
Fasts, & Fasts being by them
made generall, haue produ-
ced generall Blessings. And
therefore is the Fast itselfe
great benefite bestowed by
the

blow of a
conscience
not able
to stand
and hold
fast of
itselfe

the Prince on his Subjects; it being a general Summons to Repentance and Humiliation; whereby the Evills and Miseries which lye vpon the people may bee taken away and turned into Blessings. Yea, what greater benefite can there be, than to bestow that greatest and highest Remedy: which is able to cure a people, though sicke at heart; yea, when the vsuall Remedies are sicke themselves, it is able to cure them: and from thenceforth themselves being cured, they are able to cure vs. And here I cannot but extoll the fauour of God to this Nation, and the goodnesse of our gracious King to his Subjects, who in the straights and sufferings

1. King.

15. 30.

1. King. 17.

22. 23.

ferings of this people, gaue them this chiefe & foueraign Remedie. A gift, how euer carnall men may esteeme it, of principall value, and highest Consequence to a Nation labouring in an Agony, vnder the Iudgements of God. For as the greatest Tyranny is expressed in that Character of *Ieroboam*, *Hee made Israel to sinne*; since he that made Israel to sinne, made Israel to perish: so is it the greatest Mercy and Goodnes of a Prince to draw the people from sinne, by calling them to Repentance. For being turned from sinne, the perishing which attendeth sinne is also turned away. By this meanes did the King of Nineuch more good to his Subiects,

Subiects, than all his Treasures, all his policies, and all the power of a Citie of three dayes iourney, could haue done for them. For when God who is a spirit, comes to fight with a Nation, those carnal weapons are too gross wherewith to fight against a spirit; but spiritual weapons can onely serue the turne in a spirituall warfare. But wee need not to trauell farre, eyther to ancient times or forreine places, to shew the benefits and blessings, which a King procureth to his people by calling them vnto publicke Humiliation: for euen these late acts of Humiliation which haue been performed by the Decree of our Soueraigne, haue bene followed

See more
particular
obseruati-
on of these
blessings.
Sect. 22.

lowed with immediate blessings, euen blessings that follow them so close, that they doe more than point at their Causes; For they doe touch them, and goe hand in hand with them. Yea these blessings were affixed to them, as the Seales of the most High; wherby they were approued that are past, and others are invited for the time to come. And as the publike Command of Humiliation, sent forth by the Magistrate, doth make way for a Blessing vpon his people: so also doth his particular Repentance and Prayer. For euen the particular vertues of a Prince are generall benefits. For as when a Prince doth some great sinne; God may breake
in

in by that sinne, vpon the sins
 of the people: so the Re-
 pentance and Prayer of a
 Prince, may stand in the
 breach, and diuert the Iudge-
 ments either broken in, or
 ready to breake in vpon the
 people. There is a president
 of both in King *Dauid*: for
 vpon the occasion of his sin
 in numbring the people, the
 plague brake in vpon Israel.
 And againe, by his humilia-
 tion and praier, God staid
 the plague from breaking in
 vpon Iudah and Ierusalem.
 And indeed this Story teach-
 eth Princes, by the example
 of a King according to the
 heart of the King of kings,
 in publike Iudgements, espe-
 cially to looke to their owne
 finnes, and to say with *Dauid*,

2 Sam. 24.

12.

of
 the
 King
 of
 kings

If

*It is I that haue sinned, but these sheepe what haue they done? As on the other side it teacheth the people especially to looke on their owne finnes; since wee see by this example, that the finnes of the people may be the occasions of the finnes of the Prince, and of those iudgements that follow them. And thus the precious oyntment of sauing Health, beginning to bee powred on the head, may drop downe euen to the skirts of his garments: and by the fauour of God, it may be truly said of the Anointed of the Lord; *Vnder his shadow we shall line.**

Law. 4. 20.

A second
aduancer
of Repen-
sance is

20 A second aduancer of humiliation and repentance, is the Minister; and he should aduance

aduanee it both in publike
and particular, by his functi-
on, and by his life. And sure-
ly there are many that doe
both, and are like Iohn Bap-
tist, who was both a burning
and a shining light. Inwardly
burning with that heavenly
fire, wherewith the spirit
baptizeth; from that fire shi-
neth forth the light, both of
doctrine and life. And for
these wee owe great thanks
to the Lord of the Haruest,
that hath sent forth such la-
bourers into his haruest. For
these also with Moses, stand
in the breach, and keepe out
the Iudgements of God, and
that with violence. For there
is no small might in a true
Prophet of God to defend
a Nation from the Iudge-
ments

the Mini-
ster,

Psal. 106.
23.

2. King. 2.

12.

2. King. 13.

14.

2. Chro. 15.

201. 1011

ments of God: for if a Prophet and a King may bee beleued when they speake of such Prophets, *Elisba* saith it of *Elisha*, and *Joash* saith the same of *Elisha*. So that the increase of these, are both a signe and cause of safety to a Nation: and the diminishing of these, a signe and cause of ruine and desolation. For what were those times when *there was no peace to him that went out, nor to him that came in*, but when *Israel was without a teaching Priest*? Wherefore to those Elders that doubly build, by life and doctrine, there belongs iustly double honour; and indeed by their two-fold building, there ariseth a two-fold safetie, both to Church and

and Common-wealth. And
as it is a pleasant thing,
that to the skilfull builders
of this twofold worke there
should be double honour; so
it is a pleasant & good sight,
to see those that have this
double honour, to doe this
twofold worke. And first for
the publicke; It was verie
comely to see the forme of
honour, to march in the head
of the troupe in the late hu-
miliation; which was a holy
warre against the iudgements
of God. A right reuerend
Father and a reuerend Deane
dividing the day, and the
works of the day, both pray-
er and preaching, giue en-
couragement to the exercises
of the day. And I hope that
more places than one are not
with-

without patternes of spirituall Captaines, that did leade forth their souldiers into this spirituall warfare. For it is a hopefull and comfortable thing, when there is a zeale and feruency in this worke of Reconciliation, and if it be taken to heart as a thing in earnest, and especially by the Priesthood. For when God stirreth up the Priests to weepe between the Florch and the Altar, and to say: *Spare thy people, O Lord, and giue not thine Heritage to reproach*, he heareth that which is spoken by his owne stirring and motion: And so it followes. ; *Then will the LORD bee gracious for his Land, and pittie his people.* But if any man withdraw him-

Joel. 2. 17.
18.

himselfe, the sicke soule of
an afflicted Church or Com-
mon-wealth, can haue no
pleasure in him, nor profit
by him. He that withdrawes
himselfe from saving his
flock by publike indeauours,
(euen in these workes of Hu-
miliation) and in his perso-
nal sanctity, this man seemes
to be a trespasser, by destroy-
ing that which hee ought to
haue built. And for the late
solemnities, it is a grieve and
losse, if any able man, should
out of coldnesse of zeale, or
loue of ease, performe the
seruice of those dayes, with
that which cost him nothing.
Euen the obdurate Iewes,
when they saw Paul and Bar-
nabas in the Synagogue, they
called vpon them for a word
of

of exhortation. I deny not
 the Scriptures which allow
 the public reading of the
 Scriptures; neither doe I de-
 tract from the worth and val-
 ue of that which Authoritie
 sets forth; derived from
 Scripture. But withall, I
 know, that when Christ as-
 cended up on high, he gaue
 gifts vnto men, and the gifts
 which hee gaue, were given
 for the edification of the
 Church. And I doe not
 know, yet I beleue not, that
 it was the intent of men of
 higher place and authority,
 by their paines, and industry,
 to exclude the endeauours
 and industrie of those of
 lower place, or that they did
 labour, that these might take
 their ease. Available, whether
 resident

resident on his flocke, can
apply the present worke of
humiliation, to the sins and
sicknesles of his flock, which
in every flocke, being some-
what different, it is impossi-
ble so to comprehend them
all in generall exhortations,
that the particular shep-
heard, may not yett haue
something left to say, that
may particularly concerne
the flocke, whereof God hath
made him ouerser. Surely if
preaching *in season and out of*
season be enioyned, this time
must needs be one of them,
and take it, *in season*. For
this day, should bee a day of
zeale, of contending and stri-
uing with God, a day where-
in the hearts of men should
bee torne and broken, that
from

from broken hearts, there may ascend vnto God the sweet and acceptable sacrifice of Inuocation & Prayer. Now the zeale of the Minister, expressed both in his labour for the Word, & in the Word for which he labours, prouoketh & enkindleth the zeale of his people. And the word of God being applyed to the root of those very sins, wherewith a flocke is overgrowne, it is like a plough to turne vp those sinnes by the rootes, and to breake up the fallow ground wherein they lay, and so to make broken hearts, which onely can offer vp that acceptable sacrifice.

And now for private practice of holinesse, and edifying by conuersation without the

the word, I wish there were
no cause for God to say, *I*
have a few things against thee.

Rev. 2.14.
20.

And I wish they were so few,
that few words needed to be
said. But if they bee not so
few, though speaking may be
offensive, yet silence is more
dangerous. Wounds indeed
doe paine when they are tou-
ched by the Healer, but they
kill if they bee not touched.

And there is no comparison
betweene the offence that
may bee taken by opening a
sore in the cure of it, and that
which the sore gives, when
it opens it selfe to the world
by visible corruption. And
then there is on this side also
an odds and advantage of
mortall danger. For we
know that whereof it is said,

K

It

Phil. 3. 18.

it cannot long stand without, which is ruinous within. But if not of this time, yet let mee speake of *S. Pauls* time. There were some in that time, of whom he spake weeping: And surely if there bee such at this time, hee that speakes duely, cannot speak without mourning. For is it not a lamentable thing to heare a good fellow, complaine of good fellowship, as if hee were put downe in his owne profession? But I am affraid of Gath and Ashkelon: Only I wish, that such were so knowne, that they might not bee knowne, and that this Nayle may bee so fastned by the masters of the assemblies, that if the children hold their peace,

peace, the stones doe not
speake. To whom thou saidst

But to the Aduersary I say,
What is the chaffe to the
wheate? Shee which is cal-
led barren, and seemes to
them to haue no husband,
because her husband is in
heauen; hath borne more
children, than shee that hath
an husband on earth. God

Psal. 68. 11.

*gave the word, and grept was
the assemblie of Preachers.*

Preachers, that haue observed
thy word, and kept thy Coue-

Dent. 33. 9.

nant; That teach Iacob thy
iudgements, and Israel thy

law. And let these holy Le-

uites, and Ministers of the
living God, neuer leave cal-

ling on the Father of mercy,
and God of all consolation,

untill

K 2

untill

Exod. 32.
10.

1 Pers. 14.

untill by his mercy they doe binde the hands of his Iustice, so that Iustice it selfe be enforced to aske leaue of them to punish, and to say, *Let mee alone.* Thus did *Moses* that excellent Leuite, preuaile vpon God for the Israelites, when they had committed that horrible sinne of Idolatry in the golden Calfe. For vpon the prayer of *Moses*, challenging God for his free goodnesse, by which he freely began to bee good vnto them; for his Names sake which should bee dishonoured among the Egyptians; for his Oaths sake, made to their fathers, to be mercifull to them; *The Lord repented of the euill which hee thought to doe vnto them.* And so did another

another Leuite, euen blessed *Samuel*; for when Israel had sinned, and was therefore in feare of the Philistims, *Samuel* cryed unto the Lord for Israel, and the Lord heard him. And the power of such prayers is so preualent, that God himselfe makes in the signe of a desperate estate, when a Nation is come to that point, that *Moses* and *Samuel* will not be heard. Wherefore for Sions sake let them not hold their peace, yea for their owne sakes also: for besides their owne interest in the common good, or euill, it is a sinne in them not to pray for the people; therefore *Samuel* saith, God forbid that I should sinne against the Lord, in ceasing to pray for you.

K 3

20. But

1 Sam. 7.

8.9.

Ier. 15. 1.

1 Sam. 12.

23.

Thirdly,
the people
must re-
pent, if the
people wil
be saued.
ver. 24. 25.

20. But because the same
Samuel, who accounts it a
sinne not to pray for the peo-
ple, yet hath little hope of
his prayers except the peo-
ple repent; hee addeth, *Onely*
fear the Lord, and serue him
in truth with all your hearts:
but if yee shall still doe wicked-
ly, yee shall be consumed. For
though prayers of Pro-
phets and Priests be power-
full with God to draw down
his mercy, yet there is no v-
suall course of mercy to bee
expected by a sinfull and im-
penitent Nation. Wee reade
and heare, that though God
shew a great mercy, euen
mercy vnto thousands, yet it
is *on them that loue him, and*
keep his commandments: And
the mercy of God, is *upon them*
that

Luk. 1. 50.

that feare him from generation to generation. Therefore before Samuel vndertakes to offer sacrifice and prayer for Israel, hee speakes vnto Israel, to put away their finnes, to prepare their hearts vnto the Lord, and to serue him only: And when they had done so, and with fasting acknowledged their finnes, then Samuel prayed, and the prayer of Samuel was heard, and the Lord sent them a deliuerance from heauen. Wherefore let not the people thinke to cast all on the Ministers, and imagine that good men in the Ministerie, will serue to saue bad men in the Laitie. But let them strue to be such by repentance and holines, that the prayers of the Ministerie

1 Sam. 7. 31.
&c.

K 4

may

may bee heard for their preservation. For otherwise by their siones they binde the hands of the Ministers, which they desire should bee lifted vp for them, yea they cause God both to stop his owne eares, and the mouthes of the Ministers. For when they loue to wander, and refraine not their feet from euill, then comes forth that fearefull command; *Pray not for this people, neither lift up cry nor prayer for them, neither make intercession to mee, for I will not heare thee.* And for their owne prayer, that will not be heard, though it come with fasting; which also is, and hath beene otherwise an aduancer of vndenyable prayer: *When they fast I will not*

Ier. 7. 16.

*Ier. 14. 11.
12.*

not beare their cry.

Wherefore it concernes the people by turning from their sinnes, to make themselves capable of the prayers of their Ministers, and not to vrge them to speake, by intreaties, and to stop their mouthes by sinnes. Let every particular man search his particular sinnes, according to directions already giuen; and especially when hee feels any grieffe, or sees any terrour, let them feeble and behold it as a spurre to repentance. So shall lesser iudgements keepe off the greater; it being a great mercy of God to chastise with rods, to saue punishing with Scorpions, and a great wisdom in man, to make a right vse of

ONE

K 5

this

Zach. 12. 12
& 13. 1.

this mercy. Wherefore let the Land mourne for their finnes, that it mourne not for an vtter desolation. All the families together, and euery familie apart; and etery man apart: And then in that day there shall bee a fountaine opened for sinne and vncleanesse, to wash them away, and the iudgements that follow them.

Num. 11. 4.

But howsoever the multitude doe, who most commonly are like the old *mixed multitude*, rather giuen to murmuring when their lusts are vn-satisfied, than to turning *unto him that smites them*; let the mourners that are *marked*, doe the office for which they are *marked*. If they reply, that they are few, and

Esay 9. 13.
Ezek. 9. 4.

and their fewnesse doth discourage them: it may be answered, The fewer they are, the more they should mourne, to supply that mourning which is wanting in others; yea to mourne for that want. Againe, thou maist bee the man that may make vp the ten, the twenty, or thirty, euen that set number which may saue a Sodom, a sinfull City, or Kingdome: yea sometimes one man may stand in a gap, and bee the repairer of a breach.

Amos was a man subiect to infirmities as we are, and hee was but one, yet a Iudgement being denounced when he said, *O Lord, forgive I beseech thee, by whom shall Iacob arise, for hee is small?*
then

Amos 7.

1. King 1^o 6
10. 18.

Esay 1. 9.

Ier. 1. 19. &
39. 18.

Then, the Lord repented for this, It shall not bee, saith the Lord. Lastly, though thou seeme to thy self to be alone, and with *Elias* thou knowest no more, yet with *Elias* thou maiest be deceiued, and there may bee scuen thousand which thou knowest not, that haue not bowed their knee to *Baal*; and thy mourning, ioyned to the mourning of that remnant which the Lord hath left, may saue vs from being like vnto Sodom and Gomorrha. Howsoeuer, do thy part; let the Souldier of Christ be found in his place, euen when iudgements are comming: If thou saue not all, thou shalt be sure to saue thy selfe; perchance temporally, without doubt eternally. And

And now to summe vp all,
I wish that both Magistrate,
Minister and people may go
so thoroughly with the truth
of repentance, that sinnes and
sinfulnesse being put off, the
iudgements that cleaue vnto
them may also be put off.
And because this is not done
but by putting on the spirit
of Christ Iesus, by the power
wherof the kingdome of Sa-
than is put downe, and the
kingdome of Christ erected;
I pray that wee may come to
this point of putting on the
spirit of Christ Iesus. All the
rest is but the forme of god-
linesse, but in the spirit of
Christ is the life of godlinesse.
& howsoeuer men may flat-
ter themselues, they are not
Christians except they bee
one

Rom. 8. 9.

1. Cor. 6. 17

Psal. 45. 7.

Cant. 1. 3.

1. Iob. 2. 27.

2. Cor. 1. 20

21.

Psal. 78. 49.

one spirit with Christ Iesus. For CHRIST being called Christ because he is anointed about his fellowes with the spirit without measure, wee are truly to bee called Christians by beeing annointed with the same spirit according to our measure. But no annointing, no true Christianitie. But if *this ointment dwell in vs*, then haue wee Christ Iesus, and with him all the promises of God; for in Christ Iesus all the promises of God are Yea and Amen. Then haue wee power to wrestle and overthrow the principalities and powers which are often the Inflicters of the iudgements of God, and continually the Tempters, prouoking vs to

to those sinnes, for which iudgements are inflicted. For it is the Spirit of Christ only that settles a Church, and makes it a pillar of Truth, vnremoueable by Sathan. And most commonly where a Church is thus settled, the Nation is also settled which containes such a Church, and the Diuell is not suffered to preuaile against the later, because of the former. But when a Church growes spiritually cold, & turnes from the life and heart of godlinesse to an outside of profession, then God growes cold to vs in loue, but in wrath hee growes hote against vs. If a Nation turne from the spirit to the flesh, though they be as great as the gyants
in

in the old world, and as the Anakims in the new; yet they are but great pieces of flesh, and an ouerflowing flood will destroy the one, and a destroying sword will cut off the other. When the daies of persecution were ended, wee receiued the word with ioy in the holy Ghost; wee did then runne well, who doth let vs from running so still? Yea then God mightily prospered vs, and made his owne word good vnto vs, *The Lord is with you, while yee be with him.* Why then should wee not bee still with him, as at first, that hee as at first may stil be with vs? Those that are of God, the word and wisdom of God should moue them; for that
faith

2. Chro. 15.
2.

saith to them, *Inquire the old way, and, Remember from whence thou art fallen, and repent.* And those that are of the world the wisdom of the world should moue; for thus saith their Oracle. *It is more cleare than the day, that such bodies (of Commonwealths &c.) doe not endure except they bee renewed; and the manner whereby to renew them, is to bring them backe to their beginnings.* And then comming to Religion, whereof hee discourseth vnder the name of Sectes, he saith, *It is manifest that such renewings are necessary, euen by experiments in our Religion.* And indeede by his owne Rule, if Religion decay, a Kingdome and Commonwealth

Ier. 6. 16.

Ren. 2. 5.

Disc. vpon
Liuy lib. 3.
cap. 1.

lib. I. c. 12.

wealth will decay : therfore headuifeth, *He that wil maintain a Kingdome in his entirenesse, must aboue all take care, that Religion doe not decay, and by little and little come to bee neglected.*

Thus should Religion bee reuiued, and mainetained in ancient vigour by all. By those that know it truely, because of the goodness which is in it. By those that know it not in the inside, but onely some outward goood effects of it, because it is good for themselues, if the good of the Kingdome wherein they liue, be their good.

Vpon the
foundati-
on of Re-
pentance
sure hope

21 The great remedy of Repentance and Conuerfion being taken downe into the hearts and foules of vs, I would

would not doubt, but wee should see *Paul* standing forth againe; and heare him saying: *I exhort you to bee of good cheere, for there shall bee no losse of any mans life among you.* And I speake it not without ground; for God himselfe hath giuen vs some earnestes of this safety. For as the same *Paul* gaue this for the reason of his Encouragement; *There stood by me this night the Angel of God;* so may I say for a ground of our Comfort; Not onely the Angel of God, but the Lord of the Angels hath stood by vs in the night of our sufferings and chastisements; and by a manifest grant of our petitions vpon humiliation, hath giuen vs
good

of mercie
is builded.
Act. 27. 22.

Eva 9.8.

good prooffe that more humiliation may obtaine more safetie and deliuerance. Vpon a little humiliation, for a little space grace hath bin shewed from the Lord our God, to leaue vs a remnant to escape, and to giue vs a nayle in his holy place, that our God may lighten our eyes, and giue vs a little reuining. The first Fast was followed with miraculous successe. Neuer a greater pestilence in our greatest Citie, recorded in these later ages: and I thinke neuer so great a pestilence, so soone & so cleane swept away. Yea, though the Citie were not long after thronged with a double meeting, so that it should be thought, that the chambers of death were filled

led with the living; yet death
being cōmanded to sheath his
sword, could not touch life,
though fallen into the armes
of it. So death by Gods mer-
cy was turned to vs, as *Laban*
toward *Jacob*; though it had
a hurtfull power, it had no
power to hurt vs. But when
the greatest Pestilence hath
thus the speediest end, it is a
very wonder, and plainly
shewes a hand aboue Nature.
And what hand doe we finde
to be the cause of extraordi-
nary changes, but *Dextera*
excelsi, the right hand of the
Highest? And if wee looke
below, by what dower
meanes the right hand of the
most High hath bene mo-
ued to make these changes,
euen to repent of the euill,
which

Gen. 31.29.

Jonab. 3.

Iocel. 2.

which hee said hee would doe,
and did it not, wee finde that
Humiliation with Fasting is
a principall meanes. Where-
fore this way being taken by
vs, and this effect following
it, what can wee thinke but
that by this way, Gods mer-
cy came vnto vs?

A second blessing follow-
ing a second Fast, was the
stay and turning away of a
Famine; And this also was
strange and extraordinarie,
even by a strange and extra-
ordinary change. For the
Famine was posting apace
towards vs, yea it flew on the
wings of the cloudes, which
dropped downe death and
destruction, by destroying
the fruites of the earth. Yet
in the very speed of this
blacke

blacke Horse, the Fast gaue it
a stop, and the word of God
set that day for a bound to
it; And concerning that day,
a command came to the
cloudes, *Thus farre shall yee
goe, and here shall yee stay
your destroying waters.* For
wee know, that this very day
was the end of that iudge-
ment. Now when wee see a
Iudgement stop in such a
day, what shall we thinke, but
that the worke of that day,
was the stop of the iudge-
ment? For otherwise, that
day wherein wee were relie-
ued had no more vertue, than
the dayes wherein wee were
punished. Besides, by both
rule & patterne in the Scrip-
tures; wee finde, that this ef-
fect by such causes may bee
produced.

1 Cor. II.

31.

produced. The Scripture
saith, *If wee iudge our selues,*
wee shall not bee iudged.

God was readie to iudge vs
with a Famine, which is a
Fast of necessitie; We vnder-
went a voluntary Famine by
a voluntary Fast: So the Fa-
mine meeting with a Fa-
mine, went no farther, but
dyed in it. The businesse
which it should haue done,
was done, and the end being
attained, that which moued
to the end, rested. And it is
not without patterne, that
spirituall workes, haue boun-
ded the iudgements of God
with a day. Yea God him-
selfe doth call vs to set a
Marke on that day; and by
that, on others that are like
it. When the Iewes for the
neglect

neglect of a worke that ten-
ded to Gods glory, were pu-
nished with pouerty and
scarcitie; yet in that very day
wherein they began that
worke which God required,
there was a change of eases
into blessings: whereupon
God calls vpon them; *Consi-
der from this day, and up-
ward; from this day will I
blesse you.*

Hag. 2. 18.

Thus by the good hand of
God vpon vs, there hath
beene a change and deliue-
rance from two of the great
scourges, wherewith God
professeth that he scourgeth
the froward Nations of the
earth: And if in two euills
hee haue deliuered vs, why
may we not hope, that hee
will deliuer vs in the third.

Ezek. 14.

21.

I am not

L

If

If he haue deliuered vs from the Beare and the Lyon, why may wee not hope that hee will deliuer vs from a third, though it be as bigge as Goliath? It is a sure signe, that Gods care is yet open to vs; and while his cares are open, there is hope for a Nation: only let vs come to make sure this hope to vs, by making sure and right steps vnto it. A first should bee, praise and thank-giuing, for these great saluations which wee haue already receiued. It hath beene shewed before, that by thankfulness for old benefites God is moued to giue new, and that where hee reapeth plentifully, hee will plentifully sow. Therefore we must be thankfull for the former,

former, it wee will hope, vpon
sure grounds, to receiue
the latter; and wee must giue
thankfulnesse for blessings
past, as a pledge and pawne
vnto God, that hee shall not
lose his due thanks and
praise for benefites to come.

And that our thankfulnesse
may bee hearty, it must pro-
ceed from the loue of God;
for the true taste of Gods
goodnesse in blessings, can-
not but much moue vs to
loue him whose sweetnesse
wee taste. Therefore the

Psalmist saith, *I loue the Lord,*
because hee hath heard mee.

Psal. 116. 1.

And surely true loue will
bring forth true obedience.

Christ who is truth, hath said;
If a man loue mee, he will keep
my words. And indeed obe-

Ioh. 14. 23.

L 2

dience

Psal. 50.
23.

dience is the best thankful-
nesse. It is better than the sa-
crifice of praise in the calues
of the lips; But both toge-
ther are best: For, *who so of-
fereth praise, honoureth mee,
and to him that ordereth his
conuersation aright, will I shew
the saluation of God.* Where-
fore our Liturgie doth make
an entire thank-giuing, for
a deliuerance from the Pesti-
lence, when it offers the
soules and bodies deliuered,
to be a liuing sacrifice vnto
God, and withall praiseth
and magnifieth Gods mer-
cies in the midst of the Con-
gregation.

A second step to a sure
hope, is perseuerance and
constancie, in the vse of those
meanes by which wee attai-
ned

ned those blessings already
receiued. The same meanes
to which Gods eare hath
beene open, it will still bee
open; yea being now ope-
ned already, it is much easier
to keepe it open, than if it
were shut, to open it. Where-
fore this doore of mercy be-
ing open, let vs by pressing
into it, not only keepe it o-
pen, but open it wider, vn-
till all mercies bee obtained,
that may heale our miseries.
And as repentance and inuo-
cation, should by every one
particularly, and continual-
ly bee set on worke, to moue
God to continue and perfect
his good worke of mercy in
vs, and vpon vs, so it is hum-
bly and heartily to bee desi-
red, that the same publike
V. 3 L 3 meanes

meanes, and manner of humiliation may not long bee intermitted, vntill God make his face to shine on this Nation, in a full deliuerance, from generall troubles, dangers and straites: For why should wee leaue to seeke God by those meanes, wherein God doth not leaue to heare vs? And why should wee leaue to vse medicines, as long as there remaine diseases? God hath shewed vs the way how to bee heard and healed. Yea hee hath assured vs of healing this way, by the earnestts of health which this way hee hath sent vnto vs: And shall sicknesse giue ouer the Physician, before the Physician giue it ouer? shall Need bee weary

wearie of asking and receiving, before Bounty is wearie of hearing and giuing? O let vs not shut vp Gods mercies against our selues, before God doe shut them vp against vs, but while the oyle of mercy is running, let vs by humiliation, repentance and inuocation enlarge our vessells, and open our mouthes wide, that hee may fill them. If God had denyed vs, the example of the Canaanitish woman would haue inuited vs to seeking, whose faith was commended, and rewarded with a miracle, for importunity after rough denyalls. But now God hath granted and heard vs, were it not a great neglect of Gods goodnesse,

L 4

Gen. 18.

Rom. 5.

nesse, and our owne happi-
 nesse, not to goe on in spea-
 king? For as it is very fit to
 be said when the Lord spea-
 keth, *Speake Lord, for thy ser-
 uant heareth*; so it is fit to be
 said, when the Lord hea-
 reth, *Speake servant for the
 Lord heareth*. Thus did *Ab-
 raham*, continue praying
 for Sodom, because God
 continued hearing, and na-
 uer left, vntill hee brought
 the conditions of Sodom's
 deliuerance to bee so easie,
 that for tenne righteous all
 Sodom might haue beene
 spared. And surely if our
 perseuerance in humiliation
 and prayer shall not stop, it
 may worke the like effect,
 and so our hope may bee
 sure. For *experience* saith the
 Apostle,

Apostle, breeds hope, and
such hope as doth not make
ashamed. And if hope bee
the fruite of experience,
surely wee had experience
that God heareth our pray-
ers, and why then shall wee
not also haue hope that hee
will heare the like prayers
hereafter? The Apostle that
teacheth vs this fruite of ex-
perience in his doctrine;
teacheth it also by his pra-
ctice. For when he hath had
experience of Gods good-
nesse, hee inferreth that trust
vpon it, which is the ground
of things hoped for: *who*
deliuered vs from so great a
death, and doth deliuer: And
now behold his confidence
and hope: *In whom we trust*
that hee will yet deliuer vs.

1. Cor. 1. 10

L 5 : 22. Nei-

Our low-
nesse or
the lownes
of the
Church,
may not
destroy
our hope if
ioyned to
repentance.

22 Neither may our present lownesse, or the lownesse of those that haue reformed Religion, and purged it from Idolatrie, take away the hope of Recouery: For lownesse is the very way to exaltation, and Weakenesse to Strength. Wee see here that before S^r. *Paul* came to this experience of Gods deliuerance, from whence hee gathers sure hope for deliuerance to come, he receiued in himselfe the sentence of death. So that a pressing aboue measure, and such a pressing as makes an impression of the sentence of death, is the way to deliuerance. And there are diuers reasons why it should be so. First on Gods side: God himselfe professeth,

professeth, *My strength is made perfect in weakenesse.* So that weakenesse is a fit subiect whereon God useth to glorifie his strength: therefore weakenesse may encourage men, if they be like-minded to *S^t. Paul*; for hereupon he saith, *I will most gladly glory in my infirmities: for when I am weake, then am I strong.* He is so farre from being discouraged, that he is encouraged by his weakenesse, because weakenesse drawing to it the power of God, becomes stronger than the strength of men without God. Hee that first brought light out of darkenesse, and in Christ Iesus hath brought life out of death, he goes on commonly to all his great Workes

2. Cor. 12.
9.

Workes in a way of contraries; that one contrary arising out of another, all the honour of the worke may be wholly reserved to God, and all eyes turned wholly to him: for there is nothing on earth to looke on for a Cause, but a contrary; and that euen common Reason will tell plainly, cannot produce his contrary. And this course of God is so vsuall, that he hath Titles affixed to him, expressing it: *God who raised the dead, and, God who brought light out of darkeness, and, God who comforteth the Afflicted.* Again, the Lownesse of Gods children giues God all the glory in the destruction of their enemies. So as God was glorified in raising

raising vp their Lownesse, so
is hee also glorified while by
their Lownesse. hee takes
downe the Height and Pride
of the enemy. For the weak-
nesse of those who overcome,
giues away the glory of over-
coming, from themselves
vnto God, who by weaknesse
ouercometh power. This
God plainly sheweth to bee
a way, by which hee workes
out his glory, in that storie
of *Gideon*. For as long as
Gideons armie had in it the
strength of a multitude, the
multitude was a hinderance
to this glorie. For so the vi-
ctorie might haue been taken
from God, and giuen to men,
because they were many.
Therefore he findes fault with
his armie, as being vsfit for
his

Judg. 7.

his glorie, while there was any such number in it, as might possibly take away the glorie of the victorie from God, to it selfe. Therefore he saith, *The people that are with thee are too many for me to giue the Midianites into their hands, lest Israel vaunt themselves against me, saying: Mine own hand hath saved me.* Wherefore God pares his armie, and makes it fit for his glory, by many diminutions; neuer leauing vntill hee brought it to so few hundreds, that there was left no ground of glorying in it self, but that hee who glorieth, must needes glorie in the Lord. The Israelites were kept downe by the Egyptians in most cruell flauery and bondage:

bondage: for *they made the Israelites to serue with rigour,* so that *they sighed and cried by reason of their bondage.* And when they did but speake for libertie, their burdens were encreased, and that so heauily, that they were in meere despaire and deadnesse of heart; so that when *Moses* told them of freedome, *they hearkned not vnto Moses for anguish of Spirit and for cruell bondage.* But for this hopelesse and distressed Nation, which had no helpe nor hope in it selfe, did God glorifie his power vpon the pride of *Pharaoh*, and the strength of Egypt: So that for the victorie which God alone gaineth vpon the Egyptians for Israel, but with-

out

Exod. 7. 13
& 2. 23.

Exod. 6. 9.

Exod. 18.
II.

out Israel, Iethraduely glorifies him: Now I know that the Lord is greater than all gods: for in the thing wherein they delt proudly, he was aboue them. God that taketh down the proude, when there is no helpe in man to bring them downe, getteth to himfelle the glorie of their abasing. It were infinite and endlesse to produce the patternes and presidents of this kinde of working, by which God workes out his glory. When Kingdomes and Empires are at the greatest, then God takes them downe commonly, by low and contemptible meanes. And so euen at the height of the Romane Empire, that Empire was taken down by the Northren people,

ple, whom they in contempt
did account and call Barba-
rians. And if it please him,
so can he take down the pre-
sent pride of the Romane
Empire, which I especially
place in that man of sinne,
who is the veriest Emperour
of Rome; surmounting the
other in his owne opinion,
and in the opinion of his
Disciples; as much as the Sun
excellerth the Moone in glo-
rie. And therefore most
blasphemously this title is
ascribed to him, *The King of
Kings, and the Lord of Lords.*
But let vs remember, that
God himselfe saith, *All the
Trees of the Forrest shall know,
that I the Lord have brought
downe the high Tree, have ex-
alted the low Tree, have dried*

*Ezek. 17.
24.*

up

vp the greene Tree, and haue
 made the dry Tree to flourish, &
 the Lord haue spoken, and haue
 done it. Wherefore let Israel
 trust and hope in the Lord,
 euen hope against hope, that
 though they bee humbled e-
 uen to the earth, and Pharaoh
 mount vp with his pride to
 heauen, and against heauen,
 saying, *who is the Lord?* yet
 the Lord will bring Israel
 out of Egypt, and will tri-
 umph ouer Egypt and Pha-
 raoh with a mightie power,
 and our stretched arme: So
 shall Israel say; *Thy right
 hand, O Lord, is become glo-
 rious in power, thy right hand,
 O Lord, hath dashed in pieces
 the Enemy. And in the great-
 nesse of thine excellency thou
 hast overthrowne them that
 rose*

Exod. 15. 6.

7.

rise up against thee. Yea much
people in Heauen shall say :
*Alleluia, Salvation and Glo-
ry and Honour and Power un-
to the Lord our God, for true
and righteous are his iudge-
ments : for he hath iudged the
great whore, which did corrupt
the earth with her fornication,
and hath auenged the
blood of his seruants at her
hand. And surely great glo-
ry must needs arise vnto God
both from heauen & earth,
when God by his Church,
being low and little, iudgeth
the great Whore. Little and
weake things when they pro-
duce great effects, it plainly
appeares that they haue bor-
rowed power from else-
where : and from whom can
the creature borrow power,
but*

Reu. 19. 1.
2.

1. Cor. 1. 25

Judg. 6. 6.
7.

but of the Creator, the fountain of power: whose weaknes, that is, whose least power being added to the creature, is *stronger than men*, euen than all the strength of men. God and three hundred are able to overcome an Host, *that are like Grasshoppers for multitude*: yea God and Israel, onely by walking about a towne, and fighting with no other weapons but Trumpets of Rams hornes, can make the strength of Iericho to fall before them. God and a woman, euen *Deborah*, can iudge Israel, and deliuer them from a King that hath nine hundred chariots of Iron. But when by weakenesse God overcometh strength, it cannot bee the

the strength of weakenesse that overcommeth, but the strength of God. Therefore all glorying here also is excluded from man, and referred vnto God. And accordingly *Deborah* rightly giues God the glory, saying; *The Lord made mee haue dominion ouer the Mighty.*

Jdg. 5. 13.

Secondly, God suffers his Church to bee low and weake, before hee exalt it, in regard of Man. And first we may take notice, that in the lownesse of the Church God hath an eye, and leuells as it were at the very enemies of the Church; which are indeed his owne enemies. For by the lownesse & weaknesse of the Church, hee drawes out these enemies,

Jdg. 4. 7.

mies, vnto a full and finall ouerthrow. Hee encourageth and hardneth them to a full aduerture in a warre against God, that God may fully bee auenged of them, and fully triumph ouer them. The Lord knoweth, that the distressed estate of the Church, doth engage their enemies in great and full prosecutions of them, that so comming forth with their whole forces to ouerthrow the Church, their whole forces may bee ouerthrowne. The Lord himselfe sheweth vs this his dispensation, For hee professeth, that therefore hee brought Israel into straites, betweene the Mountaines and the Red Sea, because
Pharaoh

Pharaoh will say, they are entangled in the Land, the wilderness hath shut them in. And I will harden Pharaohs heart (saith the Lord) that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host. When the men of Israel have once bene smitten by the men of Ai, and doe the second time flee before them, They will come out after us (saith Ioshua) till wee have drawne, (or pulled) them from the City: Then shall yee rise up from the Ambush, and seize upon the Citie, for the Lord your God hath deliuered it into your hand. By this baite of infirmity, doth God draw his enemies to open their mouthes to swallow the

Exod. 14.

Iosh. 8. 5.
6. 7.

Reu. 19. 19
20.

the Church; but then the
 hooke of Omnipotence that
 lyeth hid vnder it, taketh
 and killeth them. And euen
 now in the distresse of Gods
 Army wee see that done
 which Iohn saw before
 would bee done; I saw the
 Beast, and the Kings of the
 earth, and their Armies ga-
 thered together, to make war
 against him that sate on the
 horse, & against his army, And
 why should we not hope to
 see that euent, which Iohn
 also saw following this ga-
 thering together: And the
 Beast was taken, and with him
 the false Prophet. A second
 regard hath God to men in
 this lownesse of the Church,
 and that is a regard to the
 Church it selfe. For when
 God

God doth prepare a glorious victorie for his Church, his Church must bee duely prepared for the receiuing of this victorie. And this low-nesse doth diuersly prepare her. First, it calls her to the life of faith; to liue by faith, and not by sight. For when visible things faile her, then is shee forced to run by faith to things invisible: when that failes her which she sees, then she cleares vp the eye of faith, that she may haue some euidence of things not scene. So *S^t. Paul* saith of the widow, that being desolate shee trusteth in God. And as soon as *Iehosaphat* hath said: *Wee haue no might against this great company that commeth against us, neither know wee*

Heb. xi.
1. Tim. 545.

M 1 what

2. Chr o. 20.

12.

2. Cor. x.

what to doe: it presently fol-
lowes, *But our eyes are on
then.* And *S^r. Paul* hauing
receiued the sentence of
death, trusteth in God that
raiseth the dead. Thus when
the outward eye seeth no
holpe in the creature, the in-
ward eye of faith is awaked
to look only on the Creator.
And indeed nothing but
faith is fit to receiue a mira-
culous Mercie. When God
makes bare his Arme in some
great and wonderfull deliue-
rance, hee will haue his peo-
ple by faith to looke vp to
this arme, and wholly to de-
pend on it. Therfore Christ
Iesus, when he is ready to be-
stow a miraculous healing,
he vsually calleth for faith to
receiue it. And euen now
by

by the indistinctness of the
Church; and when God calls the
Church to this faith. And
no question if by this faith
we be duly prepared, for the
great work of Gods mercy
in the deliverance of the
Church, wee shall heare that
gracious answer which the
faithfull wised to receiue: *Go
in peace, thy faith hath saved
thee*. Lastly, by the weak-
nesse of the Church God
calls the Church to Repen-
tance, and so prepareth her
for victorie. Hee calls her by
the fire of affliction from
dross to puritie, from wan-
tonnes to the grace of God,
from the forme of godlinesse
to the power thereof. There
growes much dross of Car-
nalitie about a Church in the

M 2 time

time of ease, and men turne
 the grace of God into wanton-
 nesse. There is wanton
 living, & wanton preaching,
 and wanton hearing. Men
 play with Religion, and are
 not in earnest when they are
 about religious things. Yea,
 when they have formally &
 falsely done religious things,
 they fall heartily to things
 of the world, the false pro-
 fession of true Religion, be-
 ing not much vnlike the pro-
 fession of a false worship; the
 consequence wherof is this,

Exod. 32. 6.

*The people sate downe to eat
 and drinke, and rose vp to play.*
 But is such a Church fit for a
 glorious and miraculous de-
 liuerance? Can wee expect
 that God should make bare
 his arme to saue a Luxurious,

a Gluttonous, a Drunken
 Congregation! No, it must
 bee purged from these, and
 made white, before God wil
 deliuer it, and crowne it with
 victorie. Therefore by this
 affliction *scath the iniquitie*
of Iacob be purged; and this is
 all the fruite, to take away their
 sinne. The Church is scoured
 and purged by affliction, and
 being purged then may shee
 heare, *Harsh hee smitten him,*
as hee smote those that smote
him? or is hee slaine according
to the slaughter of them that
are slaine by him? For the
 Iudgement that begins with
 the house of God but as a
 fiery triall, shall end with the
 sinners and vnrighteous like
 a consuming fire. When the
 first appeareth more pure &
 glo-

Esa. 27.9.

ver. 7

1. Pet. 4. 12.

17.

glorious, the second shall not
 appeare at all. Wherefore
 if wee by our Corrections;
 the Church of France by her
 late Chastisements, and Ger-
 many by her present Secur-
 gings, would turne to him that
 finites them, by turning
 from their sins to his righte-
 ousnesse, surely, to the righte-
 ous light should arise in the
 midst of darknes. For the mark
 of Righteousnes shall be peace,
 and the effect of Righteousnes
 quietnes & assurance for ever.
 And then will followesa
 word to thee that spoylest, and
 thou wast not spoyled, when
 thou shalt cease to spoile, thou
 shalt be spoiled. Let God then
 haue of his Church the end
 of his chastisements, even
 true spiritual landfrehe
 linese

Psal. 112.

Esa 33. 37

Esa. 33. 1.

linesse, and then the chastise-
ments of his Church will
end. But then will he begin
with the enemies of his
Church: hee will awake as a
Gyant refreshed with wine.
Hee shall speake to them in his
wrath, and vex them in his
sore displeasure: Thou shalt seek
them, and thou shalt not finde
them, even them that contem-
ded with thee: They that war
against thee shall be as nothing,
and as a thing of naught. And
thus while the Church by
her lownesse is brought to
puritie, puritie brings her to
victorie.

Psal. 2. 5.

Est. 4. 1. 12.

FINIS.
